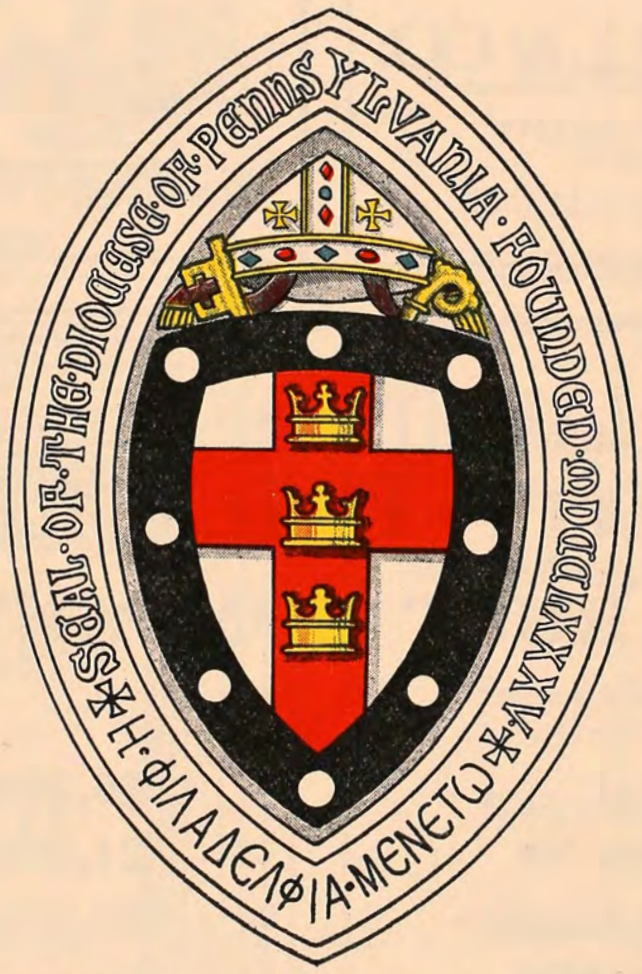
THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XIX Philadelphia, May-June, 1931 No. 8

THE SEAL and COAT-OF-ARMS of the DIOCESE of PENNSYLVANIA



The Seal consists of the Coat-of-Arms enclosed in a vesica-shaped rim bearing the inscription: "Seal of the Diocese of Pennsylvania. Founded MDCCLXXXV." And the motto: (In Greek capital letters) "E PHILADELPHIA MENETO."

The Arms consist of a shield bearing (1) the cross of St. George for the English Church; (2) the three golden crowns of the arms of Sweden, for the three Swedish parishes that now form part of the Diocese; (3) a black border with white discs, the elements of the arms of William Penn, who founded the Colony of Pennsylvania and (4) of the Mitre, key and Pastoral Staff usually found on Diocesan Seals.

The Seal and Arms were adopted by the Diocesan Convention in May, 1906, having been presented by a Committee, the Revs. S. F. Hotchkin, Henry M. Medary and Arnold H. Hord, who collaborated with Messrs. Ralph Adams Cram and Pierre de C. la Rose.

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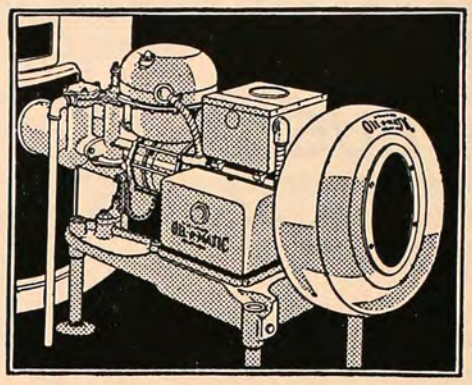

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. **To promote Unity of Diocesan Life**
   - (*a*) By disseminating news of the Diocese, its institutions, parishes and missions.
   - (*b*) By printing letters and pastorals by the Bishop from time to time.
2. **To promote the Missionary and Benevolent Work of the Diocese**
   - (*a*) By publishing reports and appeals.
   - (*b*) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XIX: NO. 8 PHILADELPHIA, MAY-JUNE, 1931 Fifteen cents a copy One dollar a year

Review of the 147th Diocesan Convention

By the REV. GEORGE COPELAND

The 147th annual Convention of the Diocese of Pennsylvania met in the Church of the Holy Trinity, Rittenhouse Square, Philadelphia, on Tuesday and Wednesday, May 5 and 6, two beautiful and balmy days following a long period of chilly weather. The sessions were calm and unexciting, there being no business of a controversial nature to transact, nor any close contests in the elections.

But the Convention will be notable in history as the first over which Bishop Taitt presided, and because of the significant memorial which it addressed to the General Convention, appealing to that body to consider the desirability of compulsory unemployment insurance. It is an unusual thing for a Diocesan Convention to make a definite pronouncement on an economic question; the 147th has that rare distinction.

Election of Deputies

The Convention opened with a celebration of the Holy Communion at which Bishop Taitt was celebrant. After the routine matters of organization, the delegates proceeded to the nomination and election of Deputies to the General Convention, which was the most important business of Tuesday morning's session. On motion of the Secretary, Rev. R. J. Morris, it was decided that instead of electing only two Alternate Deputies, leaving the other two to be selected by the delegation itself, the Convention elect all four Clerical and Lay Alternates.

The position of Deputy to the General Convention is, next to the office of Bishop, the most highly-prized place open to clergymen. A Clerical Deputy enjoys much the same honorable rank in the Church as a Senator does in the nation, and naturally, therefore, there is always a high degree of interest in the result of the election, and often keen competition for the position.

Only one ballot was required to determine the choice of the Convention, and resulted in the selection of three of the former deputies, Dr. Tomkins, Dr. Foley, and Rev. Gilbert Pember, with the addition of Dr. Mockridge. These men are all well known in the Diocese, Dr. Tomkins and Dr. Foley being veterans of many former conventions and venerable nestors in council, while Mr. Pember rendered valuable service as a member of the Convention of 1928 in Washington and has long been a conspicuous figure in our own Diocesan Convention.

The new member, the Rev. J. C. H. Mockridge, is the successful rector of one of our most famous central city churches, St. James, at Twenty-second and Walnut Streets, where he has recently been working out several most interesting experiments in ministering in an exceedingly difficult field. He will bring to the service of the General Church in Convention distinct gifts as an administrator, a wide knowledge of the affairs of the Church, an intense and passionate devotion to her welfare, a very sound judgment, and a large capacity for work. We are sure he will be a valuable addition to the delegation.

The Lay Deputies, Mr. Pepper, Mr. Bonsall, Mr. R. D. Brown, and Mr. Reed Morgan, are too well known, some nationally, and all locally, to require comment. Altogether, it is a very strong and representative delegation, to which might be applied, with slight variations, the words of *Iolanthe.*

"They are men of the highest station,
Paragons of Legislation."

Canons

The Convention was memorable in that no changes in the canons were suggested by the Committee on Canons, whose report was presented by the Rev. F. C. Hartshorne, who, with the aid of the Buick slogan, explained that the canons had apparently reached such a stage of perfection that even the critical eyes of his committee could discover no defects in their structure or substance.

Clerical Salaries

Mr. Pember's report for the Sustentation Fund and the Committee on Clerical Salaries and Pensions was, as usual, received with interest and attention. It was good to hear that at present the pensions of retired clergymen have reached a minimum of $1000 a year, that sixteen in this Diocese are receiving that amount; that thirty-three widows and thirteen orphans were being pensioned; and that in all eighty-one persons were receiving $40,592 a year from the Fund.

By resolution the Convention shortened the time required for the clergy to receive minimum salaries in the Diocese, so that now, when a married man begins his priesthood after one year in the diaconate, he is entitled to $1500 a year and a Rectory; after three years of service to $1800, and after five years to $2100. It was also resolved that if a Rector receives part of a salary of $2400 from the Sustentation Fund, he should be subject to call by the Bishop to give part of his time (with the consent of the Vestry) to missionary work in the Diocese.

Memorial to Bishop Garland

Mr. Collins reported for the committee that they had been unable in the short time at their disposal to make definite and detailed suggestions for a suitable memorial, and a committee of five clergymen, five laymen, and five women were appointed to give further consideration to the matter, and to report to the next Convention.

Bishop Taitt also appointed a committee to draw up a minute on the death of Bishop Garland, and to report the next day. The minute, prepared and read by Dr. Grammer while the whole Convention stood, was a most beautiful tribute to the life and work of the

Bishop. With his marvelous mastery of English, which, like Alladin's lamp, performs wonders in his hands, Dr. Grammer described the debt which the Diocese owed to our late Bishop, both for his distinguished service and his saintly life. He dwelt particularly upon those qualities in the Bishop which had endeared him to so many, his humility, his never-failing patience, his devotion to duty, and the strong faith that had carried him through so many difficult days.

Bishop Taitt's Address

Both the floor of the Convention and the galleries of the Church were well filled for the Bishop's Address, which was the principal event of the afternoon of the first day. As it is printed in full elsewhere, it is hoped that it will be read by all the lay-people in the Church. We are sure they will find it interesting, not only because of the importance of the subjects with which it deals, and the practical common-sense way in which he handles them, but because it is lighted throughout with flashes of the Bishop's wit, and with his irrepressible humor, which makes it delightfully different from so many of the ponderous addresses of men in exalted position.

The part which created the most discussion among the deputies was undoubtedly his courageous condemnation of the use in our Parishes of the so-called "American Missal," but it contains many other matters of great importance to every member of the Church, and should have their most earnest attention and consideration.

The Advance Work

After the Bishop's Address, the Rev. Malcom Peabody, Chairman of the Field Department, conducted a short service in the interest of the Advance Work Program. He said that not quite half of the amount desired had been raised, and impressed upon the delegates the urgent necessity of concentrating their efforts upon raising the remainder before September.

The special speakers whom he introduced to present the needs of the different mission fields were the Rev. A. M. Sherman, who told of the remarkable work that had been done at Iolani School in Hawaii, to which we had promised $50,000 for equipment; the Rev. John Chapman, of Anvik, that remarkable man who has spent forty-three years in an Indian village of about 120 people, who described the beneficent changes that had been wrought in Alaska by the missionaries; and the Rev. Charles H. Collett, Field Secretary of the National Council, who, in a breezy fashion, urged the people of the Church to face the situation that has been brought to pass by the shrinking of the world's frontiers, and to meet the challenge of this new day when nations have been drawn so close together that China is now at our own back door.

Following these addresses and a short speech endorsing the work by Mr. Pepper, the Convention passed a motion that the Bishop appoint a committee to consider the best means of raising the $120,000 which the Diocese had pledged for Advance Work.

Petition to General Convention

Most of the session on Wednesday until adjournment at 1.10 P. M., was occupied with consideration of the Memorial, or (in the language of the man in the street) the petition to the General Convention on the subject of unemployment. It was presented by Dean West in a brief speech in which he pointed out the serious situation that confronted the Nation, and showed that, though various remedies had been tried, conditions had become worse rather than better. Now he proposed that the Diocese of Pennsylvania ask the General Convention to show the sympathy of the Church by appointing a commission to study the desirability of unemployment insurance, because he believed

MINUTE ON DEATH OF BISHOP GARLAND ADOPTED BY DIOCESAN CONVENTION

Following is the report of the Committee appointed to prepare a suitable resolution on the loss sustained by the Diocese in the death of our late Bishop, which was unanimously adopted by the Convention:

Numerous and laudatory as have been the tributes that have been paid to the memory of our late Bishop, Thomas James Garland, magnifying the grace of God manifest in his consistent life, in his fidelity to duty, in his freedom from assumption, in his loyalty to Christ and His Church, and recognizing his great gift of leadership, without loss of fellowship, it is still necessary that this Convention over which he presided with such wisdom, impartiality, unfailing patience and courtesy, place on record our sense of loss at his death, our veneration for his character, and our gratitude to God for his life and example.

Most of his ministry had been passed in this Diocese and we thought that we knew him well, when we chose him as our Diocesan; but with the larger opportunity he disclosed powers of organization, administration and leadership that surpassed our fondest hopes. It is unnecessary to do more than mention his great campaigns for our Divinity School, for reconstruction in Japan, and for the rehabilitation and better equipment of our Missions and philanthropic institutions. Long will the fruits of his labors redound to the good of the Church and the help of the suffering. Long will his memory be revered and his example cherished in this Diocese. A brave and conscientious man, a public-spirited citizen, a humble and sincere Christian, a self-effacing and diligent minister of the Word, an able, wise and just Bishop, who gave new vigor to this Diocese, and was an influential leader in the council of the General Church, a zealous worker for the extension of God's Kingdom throughout the world—he was a gracious gift of God to the Church.

The Convention speaks for the Diocese when it pays this tribute to his memory and sends a message of sympathy to his devoted wife in her sore bereavement.

Signed,

C. E. GRAMMER,
E. M. JEFFERYS,
W. J. COX,
E. H. BONSALL,
G. W. JACOBS,
Committee.

it was the duty of the Christian Church to find a remedy.

The text of the memorial, with a slight alteration, suggested by Mr. Peabody, follows:

"The Diocese recommends to the General Convention the adoption of a resolution providing for the appointment of a Commission to study the question of the desirability from the Christian viewpoint of requiring by law that employers and employees shall contribute to unemployment reserve funds upon some basis to be determined by law, and to report at the next session of the General Convention.

"Resolved further, that in view of the urgency of such legislation, the Commission so to be appointed shall have power to publish and distribute the report of the Commission."

The debate upon the resolution brought out some excellent speeches, which, without heat but with much light, not only elucidated the subject to the satisfaction of the delegates, but showed what earnest thought some of our best minds are giving to this serious situation.

Mr. Reynolds D. Brown spoke forcefully in favor of the resolutions, clearly and concisely reviewing the failure of the business leadership of the country to solve the question of unemployment, and declaring his conviction that the time had come to approach it from a different angle. It was a matter, said he, that concerned not only business men, as we had thought, but everybody, and we should investigate the methods tried by other nations to cure the evil.

This resolution, he assured the Convention, didn't even suggest that the Government should contribute to an unemployment fund, but only that it should require other companies to do what the General Electric, Procter & Gamble, and a number of the great corporations are now doing in providing for the emergency of unemployment.

Colonel W. P. Barba, though in sympathy with the resolution, objected strongly to the use of the word *require,* declaring his belief that if the State compelled unemployment insurance, such action would increase unemployment. Speaking from the standpoint of one who had been both an employee and an employer, he thought that the State should invite but not compel compliance with an unemployment insurance scheme.

Mr. Clinton Rogers Woodruff, whose name had been for a generation associated with social legislation, made a spirited defense of the Memorial. He said the resolutions did not commit the Church to any *particular* plan, but showed that we acknowledged that it was our duty as Christian men to promote thoughtful consideration of the development of *some* plan. He had heard years before, when he was advocating Workmen's Compensation, the same arguments against that measure that were new being used against this. Business men, he concluded, have had over 100 years to do something about recurring unemployment, and very few have done anything, nor have they moved to solve the problem. The State's aid in some form must be invoked; all the resolutions ask are that the General Convention consider the matter thoughtfully, seriously, and in a Christian way. It was a splendid speech, clear and forceful, yet restrained and moderate.

The Rev. Francis C. Steinmetz deplored mildly the appeal to legislation to bring about reform in our industrial relationships and to cure economic depressions. He preferred that the Church should put its emphasis on moral values and declare to the world that our present deplorable state is due to sin—to the sin of greed. "Might we not better suggest," he asked, "that employers repent of their greed and consider their workmen not merely as hands but also as human beings? And would it not be better to talk to our people in some other language than that of legislation?"

The Resolutions were carried by an almost unanimous vote, and the Memorial now goes to the General Convention.

Deaconesses

Two resolutions from the Diocese of Chicago in regard to Deaconesses fared quite differently in the Convention, the one petitioning the General Convention to take definite steps for the inauguration of an adequate pension system being carried unanimously, while the other seeking to obtain a service of ordination for Deaconesses similar to the ordination of Deacons was rejected by a large majority.

Diverse Resolutions

Before the close of the Convention, Dr. Caley—what would we do without him?—offered several resolutions, some the usual routine motions of thanks to various people, some unusual.

One of the latter was that a Committee be appointed to prepare a plan for the 150th Annual Convention in 1934; and another was a motion for the appointment of a committee of five clergymen and five laymen to consider the desirability of having the Bishop's Address and the missionary speeches on Monday night next year, and to conduct the business of the Convention on Tuesday, in the hope that the Convention might be able to adjourn by Tuesday evening.

The Convention adjourned at lunch time, having finished its work several hours ahead of schedule.

Officers elected at the Convention include:

Standing Committee

Clerical Members: G. G. Bartlett, E. M. Jefferys, Franklin Joiner, J. O. McIlhenny, L. C. Washburn.

Lay Members: Messrs. W. P. Barba, E. H. Bonsall, W. W. Frazier, Jr., S. F. Houston, P. S. Williams.

Executive Council

Clerical Members: W. E. Conkling, C. E. Eder, F. C. Hartshorne, C. H. Long, John C. Mockridge, G. E. Pember.

Lay Members: Messrs. E. H. Bonsall, R. D. Brown, W. J. Dickson, R. A. Morgan, Howard Wood, Jr., W. F. Fell.

Deputies to General Convention

Clerical: George C. Foley, John C. Mockridge, Gilbert E. Pember, Floyd W. Tomkins, Sr.

Lay: Messrs. E. H. Bonsall, R. D. Brown, G. W. Pepper, R. A. Morgan.

Alternates

Clerical: W. E. Conkling, N. B. Groton, M. E. Peabody, C. E. Tuke.

Lay: Messrs. W. A. Cornelius, W. G. Price, Jr., I. S. Raspin, L. B. Runk.

Trustees Episcopal Fund

Messrs. J. A. Harris, Jr., Thomas Newhall, C. S. W. Packard, Charlton Yarnall.

Trustees Church Foundation

Rev. Franklin Joiner, Rev. L. C. Washburn, Messrs. E. B. McCarthy, R. A. Morgan, H. R. Robins.

Trustees Christmas Fund

Messrs. Rowland Evans, C. W. Morris, J. S. Newbold, William White.

Directors Cathedral Foundation

Rev. G. G. Bartlett, Rev. G. C. Carter, Mr. J. V. Merrick, Mr. Thomas Robins.

Mr. A. V. Morton was re-elected Treasurer of the Diocese and also Treasurer of the Christmas Fund.

The reproduction of the Seal and Coat-of-Arms of the Diocese of Pennsylvania, displayed on cover, is in response to a number of requests. Should you desire a copy, printed on coated paper, suitable for framing, kindly send twenty-five cents (which includes the postage) to "The Church News" of the Diocese of Pennsylvania, 1016 Arch Street.

Name.....

Address.....

The Bishop's Annual Address

I cannot begin my Annual Report without a special reference to the Rt. Rev. Thomas J. Garland, D.D., who for nearly thirteen years as Suffragan, and for nearly seven years as Diocesan, served this Diocese with a fidelity and business ability rarely found among men. Faithful to the last, he almost literally died on his feet.

Of the other Bishops of the Church whom God has called to their rest, there are:

Sidney Catlin Partridge
James Henry Darlington
William Andrew Leonard
Sheldon Munson Griswold
Richard Henry Nelson — sometime Rector of St. Peter's Church, Philadelphia

Of the Priests of our Diocese, there are:

Frederick Dunham Ward
Alfred James Pollock McClure
William Francis Ayer
Charles Forrest Schofield
Jacob Le Roy
John Frederick Schunck
Benjamin Newcomer Bird—the beloved Rector of St. Asaph's, Bala, and the efficient Dean of the Convocation of Chester.

Of the Deputies to the last Convention, there are:

Henry Brinton Coxe
Robert Brown Sterling
Charles Watson
Thomas Bleyler
Richard Francis Wood—for many years a member of the Standing Committee
Armon Davis Acheson
Horace Girton Reeder—who was a Deputy to forty consecutive Conventions
J. Frederick Thomas
Wellington Howard Metcalf

Of the Deputies to the former Conventions, there are:

Samuel Hinds Thomas
Daniel John Bishop
Andrew Jackson Smith
William Thomas Hamilton
Benjamin Arthur Mitchell—who served for forty-seven years
Joseph Horner Coates
Thomas Broom Belfield—whose benefactions were many
Millard F. Roberts
Henry Driver Booth

"Time, like an ever-rolling stream,
Bears all her sons away;
They fly, forgotten as a dream
Dies at the opening day.

"O God, our help in ages past,
Our hope for years to come,
Be thou our Guide while life shall last,
And our eternal home."

For the first time I stand before this Convention as the Bishop of Pennsylvania. I cannot tell you the *pride* I feel in occupying the exalted position of leader of so great and distinguished a body of Clergymen and Laymen. I pray God to give me wisdom and leadership. Nor can I tell you the *awe* that I feel in being the successor to that noble line of God's gentlemen who have ministered in this great Diocese. The saintly Bishop White begins that list. As a night guest at Lambeth Palace last summer, it was a great privilege and it gave me a great thrill, to kneel and receive the Blessed Sacrament in the same spot where he received his Consecration as Bishop. Though venerated by all, and called the saintly Bishop, he was a human saint. He was an enormous eater, fond of mince pies, which he would butter before eating. Accompanying this was green tea as black as lye, and as strong as could be made, so that old Dr. Chapman, his physician, would say to him, "I believe if you could swallow ten penny nails, you would digest them." He was never ill until the end of his life in his eighty-fifth year. He loved to attend dances, and to see his own grandchildren dance. Having at least five hundred applications to sign the Pledge presented to him, and always replying that he had taken this pledge two or three times in his religious vows, "For," said he, "when a Christian man has promised to keep his body in temperance, soberness, and chastity, he has gone as far as language permits him to go." Tolerant toward all religious bodies, but firm in maintaining his faith in and attachment for the Episcopal Church, he was always spoken of as "our Bishop." As John Sargent said, "There will never be but one Bishop of Pennsylvania who will be known by all as "our Bishop." Business was suspended and almost the whole City of Philadelphia was present at his funeral. Because of the throng, it was with difficulty that the body was taken into the Church. No man had ever taken such hold upon a people. The great lament of all was, that his revered figure would never be seen again in Philadelphia. Following in succession we have:

Bishop Potter, the wonderful master-builder.
Bishop Stevens, the most eloquent preacher of his day.
Bishop Whitaker, the saint of God.
Bishop Mackay-Smith, the man of great sacrifice and suffering.
Bishop Rhinelander, the scholar, and man of great fascination.
Bishop Garland, the great administrator.

A man feels humble as the successor of such men as these.

There is also a great sense of *responsibility*. There are great problems before the Diocese, and a great work for it to do. We are in the fifth year of the Campaign Fund. Each of the preceding years took one-fifth of the whole amount subscribed, leaving all the delinquencies and failures to pay, to make themselves felt in this fifth year. The list of pledgers, who have not paid, will be sent to each Parish, and it is hoped that an effort will be made to collect. This will very greatly help us to solve the problem. Some of our Missions are like Mohammed's coffin—buildings have been started by the Diocese, and the Missions are unable to furnish the required funds for their completion. This brings mortgages, or worship in incompleted buildings.

Our Great Responsibility

The whole Church is also facing great opportunities to work for God; and a great Diocese like Pennsylvania wants to do its share. While we oppose Parochialism—Diocesanism is also incomplete stewardship. Pennsylvania, second only to New York in membership and financial ability, greater than New York in its historical background, holds an enviable position. Its territory is not half that of the Diocese of New York—Pennsylvania having only 2119 square miles as against 5500 square miles in the New York Diocese. Nor do we have half the population, so that the Living Church of April 4, 1931, says "This would indicate that Philadelphia in spite of her Quaker traditions, is a greater stronghold of the Church than any other City in the United States." We want her always to be such.

A Bishop's Work

I face these problems with a confidence that grows out of my election as Bishop. I did not seek the office—God called me to it. God, who called me to it, I believe will direct me in my work and will inspire the people to rise up and meet their responsibilities. Shortly after by election, I received a letter from the Rector of one of our most important Parishes. It says:

"It may be suggestive to you to recall the preamble and resolution which some of us forwarded to Dr. Drury—

> *"Whereas,* It would appear that the repeated refusals to accept election have been at least in part due to a disinclination to undertake such exacting administrative and institutional responsibilities as are increasingly burdening the Episcopate in our American dioceses; therefore be it
>
> *"Resolved,* That it is the sense of this meeting, reflecting the sentiment not only of clergy and laymen but also of influential and devoted church-women, that, whoever is now chosen to be our Bishop Coadjutor should be fully assured of our desire that he should be free to leave the serving of tables for the most part to willing assistants, and to give himself to prayer and the ministry of the Word.

"From now on, it is my hope that the stronger men, clerical and lay, who have been chiefly responsible for calling you away from your devoted parochial supporters into the more or less lonely diocesan tasks, may be moved to re-enlist to help you in such ways as you may wish. If and when you are ready to test the sincerity of our attachment, we will, I feel sure, rally to your leadership. The sacred cause of diocesan progress has a compelling claim on the allegiance and co-operation of these virile brethren; and our love for you personally must prove itself more than an idle sentiment."

Acting upon this assurance, I called together some thirty or more laymen, (men of large affairs), and a few women, to act as an Advisory Board. We want our people to know the worthwhileness of what the Church is trying to do, and both assist in these works, and inspire others to do the same. There is no lack of wealth in our Church, and there is no lack of generosity. Any cause that appeals to the public gets a great response from our own membership. It may be scientific, it may be therapeutic, it may be educational, it may be eleemosynary, but a large part of the contributions come from Churchmen. That is as it should be. What we want to do is to interest these men in the great work of the Church. The Church was never more needed than it is today. Have everything else, and omit the foundation of religion, and the fabric will fall.

We had a very hearty response to our call, everyone replying. All those who could not come expressed a willingness to help. Mr. Thomas S. Gates, President of the University of Pennsylvania, has very kindly consented to act as Chairman of the Committee, and help us formulate plans for an intelligent and efficient carrying out of the idea. We hope to enlarge this body.

I hear that Bishop Sherrill in Massachusetts and Bishop Hobson in Southern Ohio have also formed such a Committee.

The progress of the collection of $120,000 for the Advance Work of the Church has not been all that could be desired. There is still a large amount lacking. The members of the Finance Committee and others whom they have associated with them, have been most earnest and faithful. A wonderful meeting was held at the Academy of Music last year, with at least 2,500 persons present. The Missionary Bishops gave a thrilling account of their work, and the interest of the people was great. Scarcely a person withdrew until the very end. There were probably 2,000 people who came to the stage to greet the Bishops. At the Convention held the next day, other Bishops and Missionaries gave us their stories. We shall not soon

Advance Work

forget the wonderful appeal of the Rev. Robert I. Johnson for a hospital for his people at New Bern, N. C. Everyone was greatly moved. Iolani School had no sponsor, but your Bishop has seen the work in Honolulu, and knows of the influence of this School both in China and Japan as well as in the Isles of the Pacific. Probably no Institution in our whole Church is more far-reaching.

The Diocese, however, had considerable trouble in getting together its apportionment for the year 1930, and every Parish had made a second appeal to secure this sum. Those whose incomes were small had probably given to the limit. It was hoped that considerable sums would be given by those blessed with a large share of this world's goods. This is still our hope.

The annual apportionment made to each Parish is simply to support existing work. No Church can stand still—we must go forward. Although we had difficulty in meeting our apportionment, we felt that a Diocese of the standing of Pennsylvania must assume some of the Advance Work. Such an assumption would not only assist in the work itself, but would inspire others to give. I believe Pennsylvania was the first Diocese to assume a part of this work. Its example was quickly followed by others. We should remember that the first General Convention was held in 1785 in Philadelphia; this coming one in Denver will be the fiftieth meeting of the General Convention. How grateful we will be to God if at the Fiftieth Triennial meeting of this branch of the Church, which had its birth in our own great city, we, as a Diocese shall present our whole promise to the Church. It is my earnest hope and prayer that the entire amount will be secured so that it may be sent to the General Convention, meeting in Denver this September. To present it then, when it is really due, would greatly hearten the National Council. Such a thing is still possible; but what is to be done must be done quickly.

On July sixth, 1930, I laid the cornerstone of St. Augustine's, Norristown, (a Chapel of St. John's, Norristown).

Progress in the Diocese

On November twenty-third, I dedicated the Parish House and consecrated the Church Building of St. Augustine's Chapel, Norristown.

On March sixth, 1931, I laid the Cornerstone of the Mission of the Transfiguration, Seventh and Bigler Streets.

A Parish House at Linwood has been dedicated for St. Martin's, Marcus Hook.

A beautiful Parish House has been built and dedicated at St. Mary's, Wayne.

I dedicated also the Chapel at the Leamy Home.

The Church of the Advocate has installed microphones which have greatly improved the acoustics.

Huntingdon Valley Chapel, Meadowbrook, has installed a $15,000 organ.

St. Peter's, Phoenixville, has received a legacy of $25,000 from the estate of William H. Reeves.

Christ Church, Upper Merion, has had its Parish House renovated.

The Chapel of the Mediator has burned a $25,000 mortgage, the last encumbrance on its buildings.

St. John the Baptist, Germantown, has secured a fine memorial organ.

St. Martin's, Ithan, has been left a legacy of $50,000, the income of which is to be used for the upkeep of the Chapel; and also the sum of up to $8,000 to be used for windows; together with two and a half acres on which the Church is situated.

The Church of the Atonement, Morton, has just celebrated its fiftieth anniversary.

St. Elisabeth's has had a great revival. The work was at its lowest ebb when the Rector of St. James Church, Philadelphia (at the Bishop's request) took charge. It is my desire that no foreign work shall be permanent in this Diocese. Services must be held for those who do not speak our tongue. The public schools, however, train the children in American ideals and in the English language. They will never be satisfied with the service to which their fathers have been accustomed. At St. Elisabeth's on every Lord's Day there is a celebration of the Holy Communion in Italian and in English. At the midday service, and in the Sunday School the English language only is used. The congregations have quadrupled and a splendid work is being done in the neighborhood. We have great hope of the future.

In The House of Bishops at the last General Convention, the following statement was adopted:

The American Missal

"After fifteen years of careful study, the Church is authorizing for use in public worship a revised and enriched Book of Common Prayer.

"This book is now the only authorized manual set forth by this Church for acts of corporate worship.

"One of the most conspicuous perils in modern American life is a tendency to put an undue emphasis upon personal liberty, and to pay little respect to what has been set forth by duly constituted authority. There is need in the Church as in the State to sound a call to loyalty. Your Bishops, assembled in triennial session, made an appeal for a loyal recognition of our common obligation to render generous obedience in observing in their integrity the provisions of our enriched Book of Common Prayer.

"Such loyalty does not, of course, preclude, as occasions may require, special services as provided for in the rubrics of the Prayer Book or authorized by the Bishops; but it does demand of the authorized Ministers of the Church obedience to the rubrical directions of its authorized book of worship, as at all times binding upon

priest and people. These rubrics and the various offices of the book are the solemn expression of the mind of this Church. To ignore or disregard them or to set them aside and substitute other forms for them, is an obvious violation of the Church's law and order. . . . "

When one considers the constituent members of a General Convention, he finds that every phase of Churchmanship is represented. Extreme care is exercised before any part is altered, or any addition is made to the Prayer Book. Each change adopted at a General Convention is sent to each Diocese, and finally adopted at a subsequent Convention. A revised Prayer Book under such conditions, represents the mind of the Church as far as that mind can be ascertained. There is in the Prayer Book, thus revised, the order for the administration of the Holy Communion. There is no other permitted order for that administration. The Priest or people may introduce their private devotions inaudibly; they may also use such manual acts as they see fit, but the Book upon the Altar from which the service is read must be the authorized form for the administration of the Sacrament.

The American Missal (by what authority it is so called I do not know) has sent advance sheets to the Clergy and Bishops. In it rubrics, which are not directions of our Church, are printed in the same type and color with the valid directions; and unauthorized additions are made to the text of the Canon.

I do not know that this purely individual fiction is used in any Parish of this Diocese. I trust it is not. Canon 46, section VI, declares, "It shall be the duty of the Ecclesiastical Authority of any Diocese or Missionary District in which any unauthorized edition of the Book of Common Prayer, *or any part or parts thereof* shall be published or circulated to give public notice that the said edition is not of authority in this Church."

When I give this notice I am sure, if by any means this book may have been inadvertently introduced, it will be removed from the Altar. The Priests of the Diocese of Pennsylvania, I know, are loyal to their Church and such a statement from the House of Bishops and such a Canon will come to them with compelling force.

There are several things on which I wish briefly to speak.

First—Candidates for Holy Orders—We have the distinction of having more young men preparing for the Ministry than any other Diocese. This rejoices my heart as there is no nobler nor higher work to which a man can devote his life. There is also no other work that calls for so high a degree of self-forgetfulness, and consecration. We show our consecration by the willingness with which we take up hard tasks that are necessary to our preparation for an efficient Ministry. The time is past when "goodness" is the only requirement. Rectors who are preparing Candidates should urge upon them the necessity of literary and theological preparation. The Church prescribes the length of time of Candidacy and the proper preparation. Except for grave reason, no dispensation of time or subject should be asked. We want all Ordained in the Diocese of Pennsylvania to be "able Ministers of the New Testament."

Second—Executive Council—This is one of the most important bodies in the Church. It considers, determines, and directs the Missionary work of the Church. Certain members are elected by Convention; certain are elected by Convocations; and certain are appointed by the Council itself. Care should always be used to select men who are accustomed to deal with subjects as great as those that will come before the Council.

Third — Confirmation — The visit of the Bishop should be a great day in every Parish. It is the one opportunity which he has of meeting and knowing the members of the congregation. They should all be there. It is also the occasion when Baptized children, having come to years of discretion, are seeking God's strength for the more perfect doing of His will. The Vestry and the older members of the congregation should be there to welcome them; and not only to wish them God-speed, but to help them in their high endeavor. Many Confirmations are held on nights other than Sunday. This is necessarily so, but with care nearly every member of the congregation could be present.

Fourth—Sunday Schools—The Diocese of Pennsylvania prides itself on its Sunday Schools and well it may. It is striving by having a Director of Religious Education and several Church Normal Schools to provide proper training for its children. I wish something could be done to bring its membership back to what it was a quarter of a century ago. I take up the Living Church Almanac for 1931 and find therein:

Sunday School Teachers	3,061
Sunday School Scholars	26,112

I take up the oldest Journal of Convention that happens to be in my study, which is 1909 (twenty-two years ago) and there I find:

Officers and Teachers	4,070
Scholars	41,710

This is a terrible shrinkage. I find that there are in the Diocese over 70,000 communicants, almost three times as many as we have scholars in the Schools. It seems to me that no Church is safe whose Sunday School is smaller than its Communicant list.

Fifth—Woman's Auxiliary—I could not close my address without expressing my great indebtedness to that wonderful organization, the Woman's Auxiliary. No more better informed; no more deeply interested; and no more generous givers to the Church's work can be found anywhere. Let them but know what the

Church would have them do and they most gladly and generously undertake it.

I want to say that I am extremely happy in my work. No one could be met with more affection than has been extended to me. I do not need, nor want a Coadjutor or Suffragan at present. For many years I have, single handed, administered a very large Parish, and I love the work. As Bishop of Pennsylvania I will need the assistance of a Bishop for about two months in the work of Confirmation. There are not enough available days in the year to provide for all the visitations, and I will need more *hands,* but I think one head (with your assistance) should be sufficient. My work this last year has been continuous. I have preached nine, ten, and eleven times a week. There have been days when I have made five or six addresses, but it was for this work that I entered the Ministry. It gives me the great opportunity of bearing my witness and delivering my message. It is not this work that breaks a Bishop down. God has given me good health. I am closely scheduled three times every Sunday, and many weekdays until June twenty-eighth. On that day after I preach in celebration of the 171st anniversary of Christ Church, Bridgeport, I go in the afternoon to New York and sail away for a six weeks' rest. I want to say that I feel as well today, and almost as fresh as when I entered upon the work last Fall. And now, brethren, I commend you to the grace of God. Work, give, and pray for the extension of Christ's Kingdom, and the up-building of Christian character; the only power that can save the world.

SIX MONTHS AT ST. ELISABETH'S

Due to the generosity of Dr. Mockridge and St. James' Church, it was possible to start a regular schedule of services in English at St. Elisabeth's Church, Sixteenth and Mifflin Streets, on the first Sunday of October, 1930, in collaboration, of course, with the Italian work which had been carried on for nearly two years under Fr. Della-Cioppa.

At first the American work was rather small, but gradually grew until by the first of the year there was an average attendance at 11 o'clock of about seventy. On the night of February 25, a class of forty-six was presented for confirmation, a little less than half this number coming from the American congregation—an additional forty-four were presented by Fr. Della-Cioppa to be received into the Church. During the Lenten season the congregations continued to increase until the average at 11 o'clock was over a hundred, the Italian congregation averaging about the same at 9.45. On Friday nights the Americans and Italians came together to the Stations of the Cross, the average attendance being about ninety. On Palm Sunday and Easter the total number at the morning services for each day was close to four hundred, and on Easter Day over a hundred and seventy communions were made.

One of the most encouraging features of the work is the gradual return of many of those who were active in days gone by but who have been among the missing for a long time. From an average attendance of fifty children the first of October, the Sunday School has grown until the average is now about a hundred. In this as well as in other work of the Parish we have the able assistance of Miss Deane and Miss Weisel. The Sunday School is composed of both Italian and American children. It is good to see the Parish taking on new life, and we trust with God's help and the prayers of the faithful, with patience, perseverance, and work that St. Elisabeth's will again come into her own. The purpose of the clergy is not to perpetuate two congregations, one American, and the other Italian, but at the earliest possible moment to form the two elements into one congregation, thus unifying and strengthening the work.

Signed, THE CLERGY.

One of the most serious problems that had to be faced in reviving St. Elisabeth's was that created by the unemployment situation in a district of working people. After a careful canvass of the probable needs of the families in which assistance was imperative, and an examination of similar work in other Parishes, the method to be used was decided on. Only those who were already members of the Parish were to be considered, and wherever possible assistance was to be given in return for work. In cases where no member of the family was able to work help was given directly. Each case was investigated on the plan followed by all social agencies, and where any doubt existed the family was put through the Social Service Exchange. Largely through the generous interest of the Diocesan Committee for Italian work we received supplies of clothing and about $700 in money. With this we have touched fifty-two families, and have helped about twenty-five of these regularly for nearly three months. In every instance the need was great, and in some cases the help we could give held the families together and brought under-nourished children back to health. We feel that on the whole the money was spent wisely and with economy. With the passing of winter and some slight improvement in the economic situation there is not so serious a condition as earlier in the year, yet the need still exists and our funds are exhausted. We hope that again the generosity of our friends will make it possible for us to carry on this much-needed work.

Signed, THE CLERGY.

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ST. PETER'S COMMEMORATES DR. JEFFERYS' RECTORSHIP OF TWENTY-FIVE YEARS

On Wednesday, April 22, 1931, "ninety-nine and forty-four hundredths per cent" of St. Peter's Parish assembled at 319 Lombard Street to honour Dr. and Mrs. Jefferys on the occasion of their completion of twenty-five years' faithful and loving service as "Shepherd and Shepherdess" of St. Peter's Church. It was a momentous evening, marking as it did the Rector's silver anniversary, and it was announced that he is honoured by having been Rector longer than any other man who has been there since St. Peter's became an independent Parish.

The vestry presented Dr. Jefferys with a moving picture camera, in token of their love and appreciation of his years with them, and the Choir and Choir School Alumni, not to be outdone, had procured for him the projector. A charming speech was made by Mrs. John Cadwalader, who was chosen to do this, as she claims to be the oldest communicant, her father, husband, and son all having been members of the vestry. In closing she gave to Dr. and Mrs. Jefferys from the women of the Parish a silver after-dinner tea set, complete with twelve cups and saucers and the table.

During the course of the evening the Choir sang five of Dr. Jefferys' favorite anthems, among which were the Negro spiritual, "Listen to de Lambs All A-Cryin'," "Pray for the Peace of Jerusalem," and "Holy Night."

Dr. Jefferys spoke of the joy he had had in his years at St. Peter's, and hoped, as does everyone, there would be many more, and Mr. Gilbert, the Choirmaster, voiced the opinion of every parishioner when he said that the Rector was not only a dear friend and a true pastor but at all times, whether in the pulpit or "off duty," the spiritual inspiration binding all together in fellowship and unity. E. K. H.

The Diocesan Field Department in Alabama says there are twenty counties in the state where the Episcopal Church has no organized work. Eighteen of the fifty-one clergy are working in missions.

Members of the Order of Sir Galahad in various American Parishes have been making gifts, through the Church Periodical Club, for books to be sent to Galahad groups now being formed in China.

We cannot, of course, have great things without great cost.—*Bishop Manning.*

EXECUTIVE COUNCIL PLEDGES BISHOP TAITT AS DIOCESAN ITS LOYALTY AND CO-OPERATION

At the March meeting of the Executive Council of the Diocese, following the death of Bishop Garland, the following address of welcome to Bishop Taitt as successor to Bishop Garland, was read by Dean Caley on behalf of the Departments of the Council. On motion the address was unanimously endorsed by the entire membership of the Council present.

"Our hearts are sorely grieved at the sudden and unexpected death of our dearly beloved and deeply lamented Bishop Garland, who, during the years that he was our Bishop had by his broad vision, his spiritual character, his executive ability, his wise administration and his kindly spirit rendered a splendid and undying service to this Diocese. He will be greatly missed.

"But as God in His wise providence has called him to his eternal rest and reward, and as we believe to higher service above, we desire that you should know how glad we are to have you, who since your consecration have manifested such keen interest in the welfare of the Diocese, such loving sympathy with your brethren of the Clergy and such a willingness to help to the utmost of your ability in the extension of the Kingdom of God and in the upbuilding of His Church, as the Bishop of this great old Diocese of Pennsylvania.

"Yours is a hard and arduous task, and on this our first meeting with you as our Bishop, we, the members of the Executive Council, both clerical and lay, promise you our loyal support and our loving co-operation in the work of this Diocese.

"We sincerely appreciate the nobility and self-sacrifice expressed in your decision not to ask for any episcopal assistance at present; but please remember that we do not want you to overtax yourself, and that at any time when you feel the need we will do our best to provide for you the help which you may desire.

"We are sure also that we are expressing the thought of every member of the Executive Council when we say that our earnest prayer for you is that the Lord will bless and keep you, that He will make His face to shine upon you and be gracious unto you, that He will lift up His countenance upon you and give you peace, wisdom, good health and great success for many years as the Bishop of Pennsylvania.

Llewellyn N. Caley,
William J. Dickson,
Charles H. Long,
Malcolm E. Peabody,
Isaac Starr,
George H. Toop,
Charles E. Tuke,
Stanley R. West.

A piece of English oak which had been part of the roof beams in a tower of Lincoln Cathedral since 1092 has been made into a cross which Judge James Ross, Chancellor of the Philippine Islands missionary district, has presented to Bishop Mosher. More than eight centuries old, this piece of wood was in its place in the English Cathedral when the discovery of America was almost as far in the future as it now is in the past.

EXTON MEADOWS, EXTON, PA.

Rooms and board in Pre-Revolutionary House, 26 miles west of Philadelphia on Lincoln Highway. All modern conveniences, open fireplaces, porches, large lawn and old shade. Open May 6th. Address — Exton Meadows, Exton, Pa.

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PLACING THE CLERGY

By present indications one of the subjects that is going to arouse much interest in the next General Convention is the matter of placing the clergy.

Where to find the right rector is a question that confronts a parish on an average once in every decade, and some unfortunate ones much oftener; while on their side many of the clergy want to remove from their present fields but find it impossible to get a satisfactory "call." Quite obviously both parishes and rectors sometimes make mistakes in their choices; for some parishes would like to be rid of their rectors and some clergymen are dissatisfied and unhappy in their parishes, when they might be happy and successful in another field of labor. There are lots of incompatibilities in parishes. Every clergyman knows that there are Anglo-Catholic rectors, who, like Macbeth, are cabined, cribbed and confined in Protestant congregations, and extreme radicals and liberals who chafe against the restraints a fundamentalist parish unconsciously imposes on them, and flaming social-reformers who look down every Sunday at 11 o'clock on a congregation of die-hard, conservative, Chamber-of-Commerce members and their satisfied wives clad in purple and fine linen, faring sumptuously every day, and totally out of sympathy with him.

Why have vestries so often selected a man whom they afterward came to believe was a misfit? In most cases it has been because they judged the prospective rector by appearances only and did not seek the advice of their Bishop or other clergymen in the Diocese. No one knows the clergy as well as their Bishop and their brother-clergyman, and it is they who could tell a vestry whether the man they were considering was of the right type or not.

The problem of the Church is the same problem that Plato considered the most serious that confronted the State: namely to devise a method of barring incompetence and unsuitability and of selecting the best as leaders of our parishes. The great philosopher complained that, whereas in simpler matters—like shoemaking or in selecting a physician—we do not ask for the handsomest or the most eloquent, but seek for those that are especially trained, in politics we presume that everyone who knows how to get votes knows how to administer a city or a state.

Vestries, likewise, too often call rectors for other reasons than spiritual. Sometimes they take no trouble to inquire whether the man that is suggested to them by some of his friends or relatives is the type of Churchman they want, or is mentally and spiritually qualified for such a parish as their own. They need the advice and help of their Bishop and other clergymen.

It is to be hoped also that some method will be devised for assisting clergymen who want to change their parishes, or who are so unfortunate as to have no parish at all. In general our clergy are socially, mentally, and spiritually well qualified for some kind of work in the Church—the Divinity Schools have seen to that—but there must be a better method than our present haphazard, hit-or-miss way found for bringing the man and the position together.

MEMORIAL TREES WITH RESERVATIONS

One of the readers of this magazine has written to urge us to advocate the planting of trees as memorials by Bishop Taitt on "holy ground." If by "holy ground" he means church property, and if he will allow us to include the parish clergy with the Bishop, and if he will accept the proviso hereinafter to be specified, we shall be glad to accede to his request.

The proviso is this: "That rectors shall not try to select memorial trees suggestive of the characteristics of the deceased." And we so stipulate because a certain rector, whose church-grounds have long been a delight to the eye, told us that he came to grief by proposing such a scheme. He says that in his younger days, after having given the matter of memorial trees earnest and long-continued cerebration, he decided that it would be a brilliant idea to select each tree for some quality that would remind posterity of the person to whom it was a memorial. But the first parishioner who wanted to give a tree was a wealthy widow, who asked that she might honor her late husband by planting a weeping-willow in front of the church. As he had been a notoriously irritable and pugnacious old fellow, the rector thought poison-ivy would be more appropriate, but suppressed his feelings, and, as a compromise, suggested an oak, which he thought would be symbolical of her husband's rugged honesty, the only virtue he possessed. But she was highly indignant and would have none of it; he must plant a weeping-willow for George or she would leave St. Silas' Church and go to St. Paul's.

That experience, and the further reflection that if he stuck too closely to his original plan he might have too many nut trees on his grounds, caused him to abandon the attempt to use only trees suggestive of the qualities of the person memorialized, and he turned to evergreens and flowering shrubs as appropriate for everybody, and more conducive to that peace and harmony among his people which he had solemnly promised at his ordination that he would do all that lay in his power to promote.

With this proviso, therefore, we heartily endorse our esteemed correspondent's suggestion, and commend it to all rectors, church wardens and vestrymen. But we urge them, if they adopt it, not to let the planting be without plan, and at the whim of every donor, but to consult a good landscape architect in Philadelphia, and to work from a unified plan, with a view to future development as well as present needs. In this way a church in Chicago has transformed a bare and ugly church-yard into one of the most beautiful spots in the city.

UNEMPLOYMENT INSURANCE

The action of the Diocesan Convention on the subject of unemployment is one of many signs that the Church is becoming increasingly more concerned with the material well-being of her members, and is no longer confining all her attention to what are usually called exclusively religious activities. Whether for better or worse, we are changing our attitude, and Lenin's sneer that "Religion is an opiate for the people, a sort of spiritual vodka," if it ever was justified, is certainly no longer; for the worker cannot say now that "he can leave heaven to the parsons while he tries to win a better life on earth." The parsons are evidently determined not only to help the worker to get to heaven, but to do all they can to win him a better life here on earth also.

DR. JEFFERYS' ANNIVERSARY

The twenty-fifth anniversary of the Rev. Edward M. Jefferys' rectorship at old St. Peter's is an event of significance far beyond the parish, for Dr. Jefferys has for almost the same length of time been a prominent Diocesan figure as well. As a deputy to the General Convention and a member of the Standing Committee the Diocese has bestowed upon him her highest honors; and in these and many other positions he has rendered her most useful service.

The whole Diocese will join in congratulating him and praying for God's blessing upon him.

ALTAR GUILDS AT GENERAL CONVENTION

With the approval of the Presiding Bishop and the courteous co-operation of the Committee on Arrangements and the Department of Religious Education, the National Committee of Diocesan Altar Guilds has been able to arrange the following program for Altar Guilds in Denver. All who are interested are urged to attend any or all of these events.

CORPORATE COMMUNION — Tuesday, September 22, 8 A. M., St. Mark's Church, Lincoln Street and 12th Avenue.

CONFERENCE FOR ALTAR GUILDS—Tuesday, September 22, 2.30 P. M., Brown-Palace Hotel.

EXHIBITION OF THE WORK OF DIOCESAN ALTAR GUILDS—Daily (except Sunday) from 9.30 A. M. to 5.30 P. M., September 16 to October 3, Scottish Rite Cathedral, Grant Street and 14th Avenue.

COURSE IN ALTAR WORK—National Council Training Institute, Cathedral Parish House, 14th Avenue between Washington and Clarkson Streets; five Sessions of one hour each, Monday, September 21, to Friday, September 25, inclusive.

It is hoped that by the meeting together for Corporate Communion and Conference of those interested in this very essential and highly privileged branch of Church work, that the life and work of Altar Guilds may be quickened and extended. It is also hoped that the great need for more Diocesan Altar Guilds will be realized, so that many more of them may be established for the purpose of providing suitable and adequate Altar equipment for Missions and poor Parishes.

This Committee would like to suggest that the Altar Guilds throughout the country, whether Diocesan or Parochial, should, wherever possible, arrange for Corporate Communion the same day on which the Corporate Communion is to be held in Denver.

BP. WHITE PRAYER BOOK SOCIETY ANNUAL SERVICE

Saint Andrew's Chapel of the Divinity School was very appropriately the place in which the Ninety-seventh Annual Service of the Bishop White Prayer Book Society was held on Thursday, April 30.

The "Bishop White Memorial" under the Peak will has been completed except for the statue of Bishop White. The beauty and usefulness of the Chapel are greatly enhanced by the installation of student and faculty stalls and other furnishings.

A scholarly address on "Bishop White and the American Book of Common Prayer" was delivered by the Rev. Professor James Alan Montgomery, Ph.D., D.D., a descendant of Bishop White.

MEMORIALS DEDICATED AT SEAMEN'S INSTITUTE

On Monday, May 18, in the Chapel of the Redeemer at the Seamen's Church Institute, Bishop Taitt consecrated two Altar Vases, the gift of Mrs. Stanley G. Flagg, Jr., Chairman of the Bryn Mawr Auxiliary of the Institute. The vases are in memory of the late Mrs. Ernest Law, the first Chairman of the Women's Committee of the Institute.

On the same occasion, Bishop Taitt dedicated a Seamen's bedroom, the gift of Mrs. F. S. Wright, and Mrs. G. S. Wright, in memory of the late Lila M. Wright, head of the Wright School, Bryn Mawr.

TEXAS MISSION IN NEED OF SUPPLIES

Trinity Mission, Carrizo Springs, Texas, is in need of altar furnishings, vestments (including stoles), and other equipment. The Mission has recently purchased a lot, and expects to start building soon. The members are at present meeting in the Woman's Club Building, and are served by the Rev. Henry N. Herndon. Mrs. E. W. Lynch, a former valued member of Trinity Mission, Collingdale, is President of the Guild. Any Mission or Parish of the Diocese having unused equipment is asked to communicate with the Rev. Henry Davies, Priest-in-charge of Trinity Mission, Collingdale, Penna.

THE DISTINCTIVE PRINCIPLES
OF
The Evangelical Education Society of the Protestant Episcopal Church

1. THE BIBLE THE SOLE RULE OF FAITH, as opposed to the dogma—The Bible and tradition the joint rule of faith.

"Holy Scripture containeth all things necessary to Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."—*Article 6th.*

2. JUSTIFICATION IS BY FAITH ONLY and only for the merit of our Lord Jesus Christ; and not by any grace of Sacraments not for any goodness or works of ours, preceding, accompanying or following, as opposed to the dogma of the necessary and invariable efficacy of the Sacraments of Baptism and the Lord's Supper.

"We are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own Works or Deservings. Wherefore, that we are justified by Faith only, is most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."—*Article 11th.*

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same (that is, with 'a lively and steadfast faith in Christ, our Saviour,'—Communion Service), they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith."—*Article 25th.*

3. THE EXCLUSIVE PRIESTHOOD OF CHRIST, as opposed to the dogma of an earthly and human priesthood over the Church of God. There is not a single text in the New Testament which assigns to the Christian Ministry the office of priest, or the work of the priesthood. Sacerdotal powers are not named; sacerdotal functions are not recognized.

It is conceded that the word "priest" as used in the Prayer-Book, means not a sacrificing priest, but is only another form of the Scripture term "presbyter" or "elder." "One Mediator between God and men, the man Christ Jesus." I Tim. ii, 5. "He ever liveth to make intercession for them." Heb. vii, 25 and 17.

"The offering of Christ once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin; but that alone. Wherefore, the sacrifice of Masses, in which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."—*Article 31st.*

4. THE HOLY GHOST IS THE AUTHOR AND GIVER of all spiritual life, and His bestowal is not dependent on Rites or Sacraments, but is the free gift of God to all who sincerely ask for it.

5. THE CHURCH OF CHRIST. "The mystical body of Christ, which is the blessed company of all faithful people."—*Communion Service.*

"The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."—*Article 19th.*

6. EPISCOPACY OF APOSTOLIC ORIGIN and necessary to the Perfection of a Church, as opposed to the dogma which declares that Episcopacy is necessary to the being of a Church, and unchurches all those who are not members of the Episcopal Church.

DIOCESE OF PENNSYLVANIA

Contributions for Advance Work to May 8th, Inclusive, 1931

Parish or Mission	Paid	Unpaid Pledges	Paid to Woman's Committee	Not Definitely Pledged But Expected	Total
Chester Convocation					
Advent, Kennett Square	$16.00	$.....	$.....	$.....	$16.00
All Saints Mission, Darby	.....	.....	.....	.....	.....
All Saints, Wynnewood	186.00	50.00	.....	1,264.00	1,500.00
Ascension Mission, Parkesburg	3.00	.....	.....	.....	3.00
Ascension Mission, West Chester	.....	.....	.....	.....	.....
Atonement, Morton	10.00	.....	2.00	.....	12.00
Calvary, Rockdale	.....	.....	.....	.....	.....
Christ, Media	3.00	.....	10.00	287.00	300.00
Christ, Ridley Park	12.00	.....	75.00	.....	87.00
Good Samaritan, Paoli	62.00	.....	.....	.....	62.00
Good Shepherd, Rosemont	155.00	.....	50.00	.....	205.00
Holy Comforter, Aronimink	10.00	.....	.....	.....	10.00
Holy Sacrament Mission, Highland Park	.....	.....	.....	.....	.....
Holy Trinity, West Chester	54.61	.....	12.00	.....	66.61
Incarnation, Drexel Hill	.....	.....	.....	.....	.....
Redeemer, Bryn Mawr	2,853.41	.....	1,000.00	1,146.59	5,000.00
Redeemer Mission, Springfield	260.00	.....	.....	.....	260.00
St. Alban Mission, Newtown Square	.....	.....	.....	.....	.....
St. Andrew Chapel, West Manayunk	12.50	.....	.....	.....	12.50
St. Asaph, Bala	753.65	.....	131.00	315.35	1,200.00
St. Cyril Mission, Coatesville	.....	.....	.....	.....	.....
St. David, Radnor	902.60	10.00	50.00	37.40	1,000.00
St. Giles Mission, Stonehurst	.....	.....	.....	.....	.....
St. James, Downingtown	.....	.....	51.50	.....	51.50
St. James Mission, Prospect Park (Moore)	4.70	.....	.....	.....	4.70
St. John, Concord (Ward)	15.46	.....	10.00	.....	25.46
St. John, Pequea (Compass)	.....	.....	.....	25.00	25.00
St. John, Cynwyd	1,256.41	.....	10.00	.....	1,266.41
St. John the Evangelist, Essington	.....	.....	.....	.....	.....
St. John the Evangelist, Lansdowne	46.54	.....	.....	.....	46.54
St. John, Kelton	.....	.....	.....	.....	.....
St. Joseph Mission, Gladwyn	.....	.....	.....	.....	.....
St. Luke, Chester	10.00	.....	.....	.....	10.00
St. Luke Mission, Eddystone	.....	.....	.....	.....	.....
St. Mark, Honey Brook	.....	.....	.....	.....	.....
St. Martin, Marcus Hook	.....	.....	.....	.....	.....
St. Martin, Radnor	117.00	.....	25.00	4,858.00	5,000.00
St. Mary, Ardmore	1,033.24	.....	.....	360.93	1,394.17
St. Mary Mission, Chester	.....	.....	.....	100.00	100.00
St. Mary, Warwick	12.20	.....	5.00	7.80	25.00
St. Mary Memorial, Wayne	317.73	.....	.....	.....	317.73
St. Paul, Chester	239.35	.....	.....	260.65	500.00
St. Paul, West Whiteland	625.00	.....	.....	.....	625.00
St. Peter, Great Valley	.....	.....	.....	.....	.....
St. Stephen, Clifton Heights	1.50	.....	.....	.....	1.50
St. Stephen, Norwood	12.70	.....	5.00	.....	17.70
Trinity, Coatesville	16.15	.....	.....	.....	16.15
Trinity Mission, Collingdale	14.50	.....	.....	.....	14.50
Trinity, Swarthmore	5.00	.....	.....	100.00	105.00
Totals	$9,021.25	$60.00	$1,436.50	$8,762.72	$19,280.47

Parish or Mission	Paid	Unpaid Pledges	Paid to Woman's Committee	Not Definitely Pledged But Expected	Total
Germantown Convocation					
All Saints Chapel, Fallsington	$.....	$.....	$.....	$.....	$.....
All Saints, Torresdale	50.00	.....	.....	.....	50.00
Ascension Mission, Rhawnhurst	.....	.....	2.00	.....	2.00
Calvary, Germantown	112.00	.....	65.75	.....	177.75
Christ, Eddington	.....	.....	.....	.....	.....
Christ, Germantown	47.00	.....	.....	.....	47.00
Emmanuel, Holmesburg	.....	.....	.....	.....	.....
Emmanuel Mission, Quakertown	28.26	.....	.....	.....	28.26
Epiphany, Germantown	129.50	.....	.....	.....	129.50
Good Shepherd, Germantown	142.00	.....	.....	.....	142.00
Grace, Hulmeville	.....	.....	10.00	.....	10.00
Grace, Mt. Airy	505.27	.....	.....	.....	505.27
Holy Innocents, Tacony	.....	.....	.....	.....	.....
House of Prayer, Branchtown	5.00	.....	.....	.....	5.00
Incarnation Mission, Morrisville	.....	.....	.....	.....	.....
Nativity Chapel, Germantown	.....	.....	.....	.....	.....
Redeemer, Andalusia	.....	.....	.....	.....	.....
Resurrection Mission, Mayfair	.....	.....	.....	.....	.....
St. Alban, Olney	.....	.....	.....	.....	.....
St. Alban, Roxborough	.....	.....	.....	.....	.....
St. Andrew Mission, Somerton	5.00	.....	.....	.....	5.00
St. Andrew, Yardley	.....	.....	.....	.....	.....
St. Barnabas, Germantown	10.00	.....	.....	.....	10.00
St. Bartholomew, Wissinoming	35.00	.....	.....	.....	35.00
St. David, Manayunk	.....	.....	.....	.....	.....
St. Gabriel Mission, Feltonville	7.50	.....	.....	.....	7.50
St. James, Bristol	14.04	.....	.....	.....	14.04
St. James Mission, Langhorne	.25	.....	.....	.....	.25
St. John Baptist, Germantown	2.00	.....	.....	.....	2.00
St. Luke, Bustleton	.....	.....	.....	.....	.....
St. Luke, Germantown	811.66	.....	.....	.....	811.66
St. Luke, Newtown	.....	.....	.....	.....	.....
St. Mark, Frankford	14.00	.....	.....	.....	14.00
St. Martin, Oak Lane	10.00	.....	.....	.....	10.00
St. Martin-in-the-Fields, Chestnut Hill	1,180.00	100.00	.....	.....	1,280.00
St. Mary Mission, Manayunk (Polish)	.....	.....	.....	.....	.....
St. Matthew Mission, Oxford Circle	5.00	.....	.....	.....	5.00
St. Michael, Germantown	368.50	.....	.....	.....	368.50
St. Paul, Chestnut Hill	4,860.10	50.00	1,960.00	.....	6,870.10
St. Paul, Doylestown	20.75	.....	.....	.....	20.75
St. Paul Mission, Edgely	.....	.....	.....	.....	.....
St. Peter, Germantown	251.00	.....	426.00	.....	677.00
St. Philip Mission, New Hope	.....	.....	.....	.....	.....
St. Stephen, Bridesburg	.....	.....	.....	.....	.....
St. Stephen, Wissahickon	2.00	.....	.....	.....	2.00
St. Timothy, Roxborough	.....	.....	.....	.....	.....
St. Wilfred Mission, Dolington	.....	.....	.....	.....	.....
Trinity, Buckingham	.....	.....	.....	.....	.....
Trinity Church, Oxford Trinity Chapel, Crescentville	47.10	.....	.....	.....	47.10
Trinity Mission, Solebury	.....	.....	.....	.....	.....
Zion, Philadelphia	25.55	.....	.....	.....	25.55
Totals	$8,688.48	$150.00	$2,463.75	.....	$11,302.23

Parish or Mission	Paid	Unpaid Pledges	Paid to Woman's Committee	Not Definitely Pledged But Expected	Total
Norristown Convocation					
Advent Mission, Hatboro	$10.00	$.....	$.....	$.....	$10.00
All Hallows, Wyncote	127.25	.....	.....	.....	127.25
All Saints, Norristown	.....	.....	10.00	.....	10.00
Calvary, Conshohocken	890.18	60.00	15.00	34.82	1,000.00
Christ, Pottstown	.....	.....	.....	.....	.....
Christ, Upper Merion (Bridgeport)	122.13	.....	.....	.....	122.13
Epiphany Mission, Royersford	.....	.....	.....	.....	.....
Holy Nativity, Rockledge	255.00	.....	.....	.....	255.00
Holy Trinity Mission, Conshohocken	.....	.....	.....	.....	.....
Holy Trinity Mission, Lansdale	133.43	.....	10.00	.....	143.43
Huntingdon Valley Chapel, Meadowbrook	331.08	80.00	.....	588.92	1,000.00
Messiah, Gwynedd	160.00	.....	5.00	.....	165.00
Our Saviour, Jenkintown	.....	.....	.....	.....	.....
St. Aidan Chapel, Cheltenham	.....	.....	.....	.....	.....
St. Anne Mission, Willow Grove	5.00	.....	.....	.....	5.00
St. James, Perkiomen (Evansburg)	.....	.....	.....	.....	.....
St. John, Norristown	553.50	.....	25.00	.....	578.50
St. Paul, Elkins Park	119.00	.....	30.00	.....	149.00
St. Paul, Oaks	.....	.....	.....	.....	.....
St. Peter, Weldon, & S. Peter Chapel, Glenside	13.95	.....	.....	.....	13.95
St. Peter, Phoenixville	5.00	.....	.....	.....	5.00
St. Thomas, Whitemarsh	3,130.44	.....	.....	.....	3,130.44
Trinity Memorial, Ambler	.....	.....	.....	.....	.....
Trinity Mission, Gulph Mills	.....	.....	.....	.....	.....
Washington Memorial Chapel, Valley Forge	.....	.....	.....	.....	.....
Totals	$5,855.96	$140.00	$95.00	$623.74	$6,714.70

North Philadelphia Convocation					
Advent (Polish) Mission	$.....	$.....	$.....	$.....	$.....
Advocate	11.40	.....	.....	.....	11.40
All Souls Mission	.....	.....	.....	.....	.....
Annunciation	3.00	.....	.....	.....	3.00
Christ, Franklinville	.....	.....	.....	.....	.....
Christ, Philadelphia	2,157.00	.....	100.00	.....	2,257.00
Covenant	5.00	.....	25.00	.....	30.00
Emmanuel, Kensington	.....	.....	.....	.....	.....
Good Shepherd, Kensington	10.00	.....	.....	.....	10.00
Holy Redeemer Mission (Polish)	.....	.....	.....	.....	.....
Incarnation	81.25	.....	.....	.....	81.25
Redeemer Chapel, Seamen's Mission	.....	15.00	.....	.....	15.00
Resurrection	6.00	.....	.....	.....	6.00
St. Ambrose Mission	2.00	.....	.....	.....	2.00
St. Augustine Mission	.....	.....	.....	.....	.....
St. Barnabas, Kensington	.....	.....	.....	.....	.....
St. Bartholomew	.....	.....	.....	.....	.....
St. Clement	121.51	.....	.....	.....	121.51
St. George Mission, Richmond	.....	.....	.....	.....	.....
St. George Mission, Venango	126.75	.....	.....	.....	126.75
St. James	135.00	.....	.....	.....	135.00
St. James the Less	23.50	.....	.....	.....	23.50
St. John Chrysostom	.....	.....	.....	.....	.....
St. John Free	.....	.....	.....	.....	.....
St. John, Northern Liberties	.....	.....	.....	.....	.....
St. Jude and the Nativity	.....	.....	.....	.....	.....
St. Luke, Kensington	.....	.....	.....	.....	.....
St. Mary of the Annunciation Mission	.....	.....	.....	.....	.....
St. Matthew, Francisville	631.17	.....	95.00	.....	726.17

Over for North Philadelphia Convocation Totals

Parish or Mission	Paid	Unpaid Pledges	Paid to Woman's Committee	Not Definitely Pledged But Expected	Total
St. Matthias	.....	.....	.....	.....	.....
St. Nathanael	19.95	.....	.....	.....	19.95
St. Paul, Aramingo	.....	.....	.....	.....	.....
St. Simeon	.....	.....	.....	.....	.....
St. Stephen	17.42	.....	25.00	.....	42.42
Totals	$3,350.95	$15.00	$245.00	.....	$3,610.95
South Philadelphia Convocation					
All Saints, Moyamensing	$59.00	$.....	$5.00	$.....	$64.00
Crucifixion	.....	.....	.....	.....	.....
Gloria Dei	.....	.....	.....	.....	.....
Holy Apostles	678.25	.....	.....	.....	678.25
Holy Comforter Memorial Chapel	43.00	.....	.....	.....	43.00
Holy Communion Chapel	2.00	.....	2.00	24.27	28.27
Holy Trinity	796.43	.....	25.00	.....	821.43
Holy Trinity Memorial Chapel	.....	.....	.....	.....	.....
Phillips Brooks Memorial Chapel	.....	.....	.....	.....	.....
Prince of Peace Chapel	10.00	.....	.....	.....	10.00
St. Elizabeth and L'Emmanuello	.....	.....	.....	.....	.....
St. John the Evangelist	157.00	.....	.....	.....	157.00
St. Luke and The Epiphany	52.00	.....	.....	.....	52.00
St. Mark	60.00	.....	50.00	.....	110.00
St. Mary Pro-Cathedral	.....	.....	.....	.....	.....
St. Paul Memorial	.....	.....	.....	.....	.....
St. Peter	1,090.00	.....	625.00	.....	1,715.00
Saint Sauveur	.....	.....	.....	.....	.....
St. Simon the Cyrenian Chapel	.....	.....	.....	.....	.....
St. Thomas	.....	.....	.....	.....	.....
Transfiguration Mission	.....	.....	.....	.....	.....
Totals	$2,947.68	.....	$707.00	$24.27	$3,678.95
West Philadelphia Convocation					
Atonement	$202.04	$.....	$.....	$.....	$202.04
Calvary, Northern Liberties	.....	.....	.....	.....	.....
Christ Church Hospital Chapel	.....	.....	.....	.....	.....
Epiphany, Sherwood	30.00	.....	20.00	160.00	210.00
Grace	1.00	.....	5.00	.....	6.00
Mediator Chapel	598.15	.....	40.00	.....	638.15
Merciful Saviour Chapel	.....	.....	.....	.....	.....
Redemption	.....	.....	.....	.....	.....
St. Andrew Collegiate Chapel	.....	.....	.....	.....	.....
St. Andrew	.....	.....	12.00	.....	12.00
St. Barnabas	43.90	.....	.....	.....	43.90
St. Cyprian Mission, Elmwood	5.00	.....	.....	.....	5.00
St. George	28.00	.....	.....	.....	28.00
St. James, Hestonville	.....	.....	.....	.....	.....
St. James, Kingsessing	.....	.....	.....	.....	.....
St. John the Divine	12.73	.....	.....	.....	12.73
St. Mary, Hamilton Village	10.00	.....	.....	.....	10.00
St. Michael and All Angels Chapel	2.00	.....	.....	.....	2.00
St. Monica Mission	5.00	.....	.....	.....	5.00
St. Paul	10.00	.....	.....	.....	10.00
St. Philip	125.00	.....	.....	.....	125.00
St. Titus, Elmwood	5.00	.....	.....	.....	5.00
The Saviour	296.15	.....	65.00	.....	361.15
Transfiguration Chapel	.....	.....	.....	.....	.....
Totals	$1,373.97	.....	$142.00	$160.00	$1,675.97
Miscellaneous	1,304.95	.....	758.12	.....	2,063.07
Women's Committee	6,718.58	.....	.....	.....	6,718.58
Domestic Committee	.....	.....	293.00	.....	293.00
GRAND TOTALS	$39,261.82	$365.00	$6,140.37	$9,570.73	$55,337.92

Treasurer's Office,
May 12, 1931.

ARTHUR V. MORTON,
Treasurer.

BISHOP TAITT AWARDS DIPLOMAS TO 52 NURSES AT EPISCOPAL HOSPITAL

At the Annual Graduating Exercises of the Episcopal Hospital Training School for Nurses, Bishop Taitt, on Wednesday evening, May 20, awarded diplomas to fifty-two nurses. It was the largest graduating class in the history of the hospital. The exercises were held in the Chapel of the hospital. The address was made by the Hon. Roland S. Morris, Chancellor of the Diocese and former United States Ambassador to Japan. The religious part of the exercises was conducted by the Rev. Joseph Manuel, Chaplain of the Hospital.

Upon the conclusion of the exercises in the Chapel there was a Reception from 9.30 A. M. to 11.30 P. M. in the Nurses' Home.

The list of Graduates follows:

Lilyan Marie Johnson, Johnsonberg, Pa.; Mary K. Smith, Snowshoe, Pa.; Esther M. Bean, Boston, Mass.; Evelyn Elizabeth Coonahan, Philadelphia; Alice Marie Ellis, Philadelphia; Florence Cecil Gerringer, Danville, Pa.; Madalene Wilma Gerber, Bethlehem, Pa.; Beatrice E. Herr, Shamokin, Pa.; Helen Pearl Mertz, Northumberland, Pa.; Grace Elizabeth Morgan, Newark, N. J.; Alice A. Pfeiffer, Philadelphia; Gwendolyn Ann Roberts, Gibbsboro, N. J.; Sara Elizabeth Uzzell, Snowshoe, Pa.; Nellie Manuel, Philadelphia; Catherine Belle Butler, Denver, Colo.; Mildred LaRue Bashore, Port Royal, Pa.; Doris S. Boardman, Philadelphia; Mary Wells Boykin, Camden, S. C.; Martha Ella Bowe, Lambertville, N. J.; Frances Adelaide Burgess, Somerton, S. C.; Marion Margaret Campbell, Philadelphia; Cecele Marie Cartwright, Philadelphia; Charlotte Florence Cook, Philadelphia; Marion Margaret Eissler, Coraopolis, Pa.; Lydia May Flickinger, Mauch Chunk, Pa.; Margaret J. Francis, Philadelphia.

Ray Gress, Chambersburg, Pa.; Eva Grundy, Boston, Mass.; Susan Hall, Salem, N. J.; Florence Marie Hanson, Bethlehem, Pa.; Adelaide Clara Hudson, Philadelphia; Evelyn May Humphrey, Island Pond, Vt.; Dorothy Irwin, Harrisburg, Pa.; Marion J. Kear, Minersville, Pa.; Emma Rose Lawrence, Philadelphia; Kathryn Louise Love, Bellefont, Pa.: Ethel Gwendolyn McClure, Pottsville, Pa.; Margaret Edna Mellinger, Harrisburg, Pa.; Vera Anna Milligan, Coatesville, Pa.; Lillian Frances Moll, Doylestown, Pa.; Mary Emma Neff, Philadelphia; Florence Beryl Petri, Island Pond, Vt.; Jennie Miller Reynolds, Philadelphia; Clara U. Stauss, Philadelphia; Charlotte Elizabeth Simcox, Northumberland, Pa.; Beuhla Lillian Smith, Alloway, N. J.; Lucy Acton Test, Atlantic City, N. J.; Ruth Isabell Wetzler, Milesburg, Pa.; Agnes Ann Whitehead, Philadelphia; Miriam Florence Williams, Mount Carmel, Pa.; Mary Alice Woodring, Harrisburg, Pa.; Margaret S. Wood, Raleigh, N. C.

Christ Church, Upper Merion

Bishop Taitt will make the address on June 28, at the One Hundred and Seventy-first Anniversary of the foundation of this historic Parish.

The Rt. Rev. Francis M. Taitt, Bishop of the Diocese, will preach at the 171st Anniversary Service of Christ Church (Old Swedes), Upper Merion, on Sunday morning, June 28, at 10.30 o'clock. The Upper Merion Parish was founded by the early Swedish settlers in Pennsylvania and the present building was erected on the site it now occupies and dedicated June 26, 1760.

The Church has had in its long years of service many distinguished visitors from all parts of the world. George Washington and General Anthony Wayne, while encamped at Valley Forge, worshipped in this old Church. Prince Oscar, of Sweden, and representatives of the Royal Navy, in 1876 also visited this Church.

Rev. James H. Lamb, Jr., is the present rector of this historic old Church, long a landmark not only of this vicinity but of the nation.

FORMER COLORED PRIEST HERE ELECTED DEPUTY TO GENERAL CONVENTION

The Rev. Douchette R. Clarke, formerly one of the colored clergy of the Diocese of Pennsylvania, has been elected as one of the Deputies to the General Convention by the Missouri Diocesan Convention. He is the second colored priest to have been elected as a General Convention Deputy. In 1886 the Rev. Thomas W. Cain was similarly honored by the Diocese of Texas.

Mr. Clarke is a Philadelphian by birth and is an alumnus of the Philadelphia Central High School and the Philadelphia Divinity School. He was ordained to the priesthood by Bishop Garland in 1917. He served at St. Cyprian's Mission, Elmwood, for one year. About fourteen years ago he went to St. Louis to become rector of All Saints Church in that city, which has a communicant membership of 456.

HONOR VETERAN PRIEST ON HIS 80TH BIRTHDAY

A stained glass window will be placed in St. Joseph's Chapel in the Parish House of the Church of St. James the Less, in honor of the Rector Emeritus, the Rev. Edward Ritchie, as a thank-offering to commemorate his eightieth birthday. This announcement was made Saturday, May 9, at a birthday party, attended by parishioners, neighbors, clergy and other friends. The fund was considerably oversubscribed. Letters and telegrams were read by Mr. Samuel T. Wagner, Rector's Warden. Mr. Clinton Rogers Woodruff spoke from a long acquaintance with the family and the Parish. The presentation was made by Mr. John Wagner, chairman of the Property Committee, and the present rector, Rev. Charles Jarvis Harriman, presided.

Following his brother, Dr. Robert Ritchie, who was rector of St. James the Less for thirty-seven years, Fr. Edward Ritchie was rector from 1907 to 1924, when he became emeritus. He takes Sunday and week-day duty regularly, having been absent from the altar only one Sunday since his nominal retirement.

CONFIRMATION APPOINTMENTS FOR MAY AND JUNE

May 3.—IV Sunday after Easter.
A. M.—Valley Forge Military Academy, the Bishop.
Evg.—Yeadon, St. Michael, the Bishop.

May 9.—Saturday.
Evg.—St. Mary of the Annunciation, Philadelphia, the Bishop.

May 10.—V Sunday after Easter.
A. M.—Elkins Park, St. Paul, the Bishop.
P. M.—Drexel Hill, Incarnation, the Bishop.
Evg.—Phila., St. Paul, the Bishop.

May 13.—Ascension Eve.
P. M. — Philadelphia, Transfiguration Chapel, the Bishop.
Evg.—Olney, St. Alban, the Bishop.

May 17.—Sunday after Ascension Day.
A. M.—Paoli, Good Samaritan, the Bishop.
P. M.—Pequea, St. John, and Honey Brook, St. Mark, the Bishop.
Evg.—Coatesville, Trinity and Parksburg, Ascension, the Bishop.

May 22.—Friday.
Evg.—Williow Grove, St. Anne, the Bishop.

May 24.—Whitsunday.
A. M.—Radnor, St. Martin, the Bishop.
Evg.—West Chester, Holy Trinity, the Bishop.

May 27.—Wednesday.
Evg.—West Chester, Ascension, the Bishop.

May 31.—Trinity Sunday.
Evg.—Kennett Square, Advent, and Kelton, St. John, the Bishop.

June 3.—Wednesday.
Evg.—Phila., Holy Redeemer, the Bishop.

June 7.—I Sunday after Trinity.
A. M.—Concord, St. John, the Bishop.
A. M.—Rockdale, Calvary, the Bishop.
P. M.—Media, Christ, the Bishop.
Evg.—Phila., St. John the Evangelist, the Bishop.

June 10.—Wednesday.
Evg.—West Manayunk, St. Mary, and Wissahickon, St. Stephen, the Bishop.

June 14.—II Sunday after Trinity.
A. M.—Radnor, St. David, the Bishop.
P. M.—Sleighton Farms, the Bishop.

June 17.—Wednesday.
Evg.—Morrisville, Incarnation, the Bishop.

June 21.—III Sunday after Trinity.
Evg.—Philadelphia, St. Christopher, the Bishop.

They should never be trusted with God's business who cannot attend to their own.

Needs of the Diocesan Library

"Yes," said the Bishop, "there should be an opportunity for all of the Clergymen of the Diocese to read books, and to that purpose a library of theological literature should be founded."

The Rt. Rev. Alonzo Potter

The speaker was the Right Reverend Alonzo Potter, that rather austere executive who started so many things that remain with us today. The scheme that he proposed was carried out by the gift and legacy of books which form the nucleus of the present Diocesan Library. From the time of Bishop Potter the Library has appealed to many of the Clergy who have given generously of their books to make it valuable for readers. And the readers have not been lacking. It was placed in the charge of the Board of Control, elected by the Convention.

With the various movings and restrictions as to space, the catalog has been badly confused, and it has been forcibly brought to the attention of the Board that with all the valuable volumes were included a large number of books which may have been useful at one time, but which have ceased to deserve a place in a library with limited shelf space, and cataloging facilities.

In all there were about eight thousand volumes. A sub-committee of the Board has reviewed most of them and discarded some two thousand, leaving in the Library those books which might seem to be useful and not cluttering. Care has been taken that the names of the donors are preserved in the Records so that the Library shall not cease to be a memorial of its benefactors.

For new books we are dependent on the generosity of the Clergy and others and upon the very small income. There is at present a renewed interest in the matter and since October the Library has received the gift of sixty-one books and been able to purchase fifteen others. It is obvious that the value of such a Library depends on the steady inflow of new books at least as much as on the older works already on the shelves.

Various schemes have been tried to raise funds for the Library. At one time there was a Membership, paying a small sum each year, with certain preferred classes. It has not seemed wise to the Board to revive such membership at the present time. Rather it seems best to announce that access to the Library, whether for reading or for taking out books, is free to all the Clergy and workers in the Diocese and to ask for donations of money and books from those who feel moved to contribute.

The financial resources are limited to a grant of five hundred dollars annually from the Convention and the income from a very small investment. The salary of the Librarian is not enormous, but there is very little left to pay for the necessary cards and labels, to say nothing of re-cataloging and new books.

Rev. Walter C. Pugh,
Secretary.

CONFIRMATIONS, MARCH 18 TO MAY 13, INCLUSIVE

March

18. Transfiguration Chapel, Philadelphia 1
22. Atonement, Philadelphia ... 21
22. St. Stephen, Philadelphia .. 22
22. St. Luke and the Epiphany 22
22. St. Paul, Chester 37
23. St. Mary, Chester 3
23. St. John the Divine, Philadelphia 25
25. St. Stephen, Norwood 12
25. Trinity, Collingdale 12
26. St. James, Prospect Park ... 18
27. Moyamensing Prison 5
27. Holy Comforter, Aronimink, cluding 5 for St. Giles, Stonehurst 12
28. St. Mary, Wayne 6
29. St. Peter, Philadelphia, including 1 received 33
29. Redeemer, Bryn Mawr 19
29. Resurrection, Philadelphia .. 14
29. The Saviour, Philadelphia, including 2 received 24
29. Holy Sacrament, Highland Park 12
30. Church House Chapel, 1 for St. Clement, 5 for St. Paul, Aramingo 6
30. St. Ambrose, Philadelphia .. 25
31. Holy Comforter Chapel ... 11

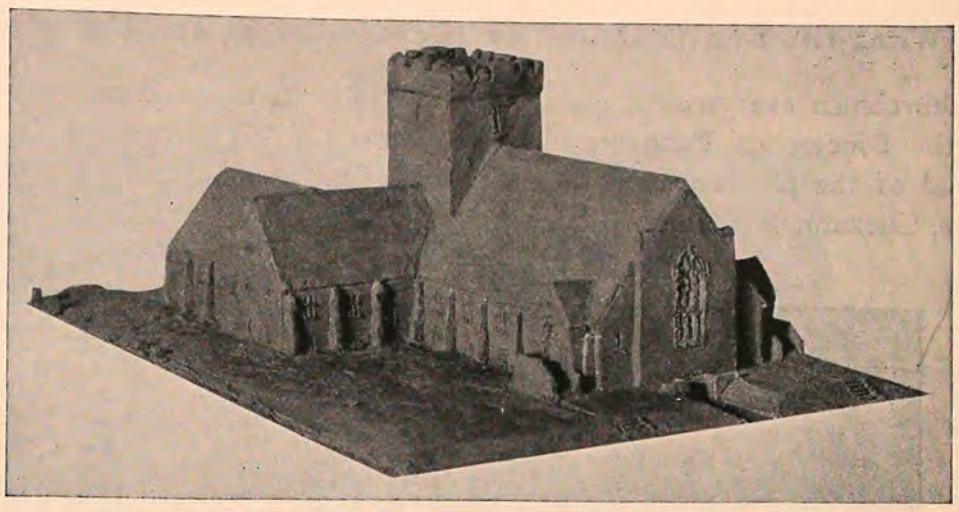
April

1. Holy Trinity, Philadelphia, including 12 for Prince of Peace and 2 for Holy Trinity Chapel 42
1. Grace, Philadelphia 5
2. Christ, Germantown, including 4 for St. Luke, Germantown, and 1 for Holy Innocents, Tacony 31
2. All Saints, Darby, including 1 for Holy Comforter, Aronimink 9
4. St. Mark, Philadelphia 16
5. St. James, Kingsessing 24
5. Gloria Dei, Philadelphia 5
5. Christ, Philadelphia 26
8. St. John, Essington 24
12. St. Mary, Ardmore 46
12. St. John, Lansdowne 37
12. St. James, Bristol 21
19. St. Paul, West Whiteland .. 11
19. St. James, Downingtown ... 17
20. Church House Chapel, for Grace, Mt. Airy 1
20. Trinity, Swarthmore 9
24. Advent, Hatboro 8
26. All Saints, Wynnewood, including 4 for Redeemer, Bryn Mawr, and 10 for St. Joseph, Gladwyne 26
26. St. Martin, Marcus Hook ... 8
26. Atonement, Morton 11
28. All Souls Chapel, Philadelphia Hospital 1
28. St. Simon Cyrenian, Philadelphia (privately) 1

May

3. Valley Forge Military Academy 3
3. St. Michael, Yeadon 9
9. St. Mary, of the Annunciation, including 34 received 58
10. St. Paul, Elkins Park 41
10. Incarnation, Drexel Hill ... 12
10. St. Paul, Philadelphia 29
11. Church House, for St. Martin, Oak Lane 1
13. St. Alban, Olney, including 1 for St. Luke's, Germantown 13

New Church Buildings at Swarthmore



Photograph of model of Church and Parish House. The Nave, at right, is about to be erected.

Interest in the plans for the first new unit of Trinity Church is not confined to the members of that Parish. President Frank Aydelotte and Dean Raymond Walters, of Swarthmore College, are actively co-operating with the rector, the Rev. J. Jarden Guenther. The new buildings will be Tudor-Gothic in design and will be similar to Worth Hall, on the College Campus opposite.

Some weeks ago the local paper commented editorially on the proposed devolopments under the caption "Worthy of Community Support." A number of prominent Swarthmoreans — Presbyterians, Friends, Methodists and Unitarians —united in sending out a re-print of the editorial and a folder, descriptive of the new Church, and asked all Swarthmoreans to join with them in co-operating with "our friends of Trinity Church." The Committee included Mrs. Leonard S. Ashton, Ellwood B. Chapman, Dr. W. Earl Kistler, Morris M. Lee, Thomas B. McCabe, J. Everton Ramsey, Abby M. Hall Roberts, Dr. John Byers Roxby and Elric S. Sproat. The Swarthmore National Bank and Trust Company is acting as Treasurer for all "Community Contributions."

The *Liberian Churchman* for April notes that Bromley School, Clay Ashland, near Monrovia, opened for a new term in February, under Miss Olive Meacham as principal, with sixty-five girls and a full corps of teachers. The building had been repaired and decorated, and a newly arranged chapel room furnished. Applications for entrance far exceeded the space available. One father offered to hire an additional teacher and supply a cot for his daughter if the school would admit her.

ST. CHRISTOPHER'S CHAPEL AND FURNISHINGS

"We are indeed very thankful to the Altar Guild of the Diocese of Pennsylvania, for a complete provision for services, and especially for the Holy Communion. The President visited the Mission and brought Altar, Credence table, Altar linens, Chalice and Paten, Cruets, etc. Alm Basins, Candles, Burse and Veil, Purificators, Wafer bread and two brass candlesticks and a beautiful Altar Cross.

"We are exceedingly grateful for these gifts. They will be placed in our Chapel and are a great inspiration and help and again we thank every member of the Altar Guild of the Diocese of Pennsylvania."

Reprinted from "The Appeal," parish paper of St. Christopher's Chapel.

At St. Stephen's Chinese Mission, Manila, the material prepared by the National Department of Religious Education for use in connection with the children's Lenten Offering was translated into the Amoy dialect, so the Chinese children shared in the use of stories, services and posters which were used in the States.

Heliotherapy and The Child

What the Sun is Doing for the Kiddies at the Home for Consumptives, Chestnut Hill

Churchmen everywhere, and more especially those of the Diocese of Pennsylvania, have reason to be proud of the pioneer work the Home for Consumptives, Chestnut Hill, in co-operation with the Philadelphia Health Council has been doing for the children guests of the Home by the scientific use of the "sun cure," known as Heliotherapy.

"We are feeling much better, thank you"

As a picture gives more information than a book, we accompany this article with a few illustrations, so that you may see what is actually being accomplished for the boy and girl victims of surgical tuberculosis at the Lucas Cottage.

Five years ago the City Mission completely remodeled the Cottage and adapted it for the practice of Heliotherapy. The enterprise, so far as the building and equipment are concerned, has been the City Mission's responsibility; but the maintenance of our twenty-five little guests has been the concern of the Philadelphia Health Council. The demonstration was in the nature of an experiment to learn what the "sun cure" could do in the environs of Philadelphia for victims of bone tuberculosis. The demonstration has been overwhelmingly successful. Heliotherapy can and is producing undreamed of results right here at home, in and around Philadelphia. At Lucas Cottage we use the sun's direct rays during about seven months of the year and artificial lights by batteries and lamps during the remaining five months. As compared to older surgical methods, the sun cure is something approaching a miracle.

We need $7,000 to carry on.

Now here is a serious condition facing us. The agreement between the City Mission and the Philadelphia Health Council was to operate for three years, after which time the Council would withdraw and the Home for Consumptives would continue the treatment if it proved meritorious. At the end of the specified time the Council extended its support two years longer. Now because of other matters of scientific importance it must withdraw. However, in order to assist the City Mission in the maintenance of the service, the Council is contributing during this present year an amount equal to one-half of the former annual expense. This leaves up to the City Mission's Board of Council the necessity of either raising the funds to carry on or else abandoning the treatment. Of course we cannot afford to stop the treatment now. It must

Exterior View of the Lucas Cottage

go on, and the City Mission must raise the money to maintain it. Hundreds of boys and girls must receive the wonderful benefits of Heliotherapy and we must raise that necessary $7,000 at once.

taining and developing the Heliotherapy method of cure for surgical tuberculosis and kindred diseases? That would provide funds forever for the care and cure of patients so afflicted.

A Graduating Class of the Kiddies

Here is a challenge which faces every Churchman in the Diocese. We are probed with the question, What is My Personal Share of This $7,000 Responsibility?

Here is a suggestion worth considering. Why not make provision in your will that a portion of your possessions be bequeathed to The Philadelphia Protestant Episcopal City Mission, designated for the Home for Consumptives, Chestnut Hill, towards a permanent fund the income of which is to be used in maintaining and developing the Heliotherapy method of cure for surgical tuberculosis and kindred diseases? That would provide funds forever for the care and cure of patients so afflicted.

In the meantime, we must raise $7,000 now to meet an emergency! Delay will be disastrous! All checks should be sent to The Philadelphia Protestant Episcopal City Mission, 225 S. 3rd Street, to be applied to the heliotherapy treatment of the boy and girl guests of the Lucas Cottage at the Home for Consumptives.

Now is the Time to Help.

Dr. W. H. Jefferys, *Superintendent,*

Rev. H. C. McHenry, *General Secretary.*

BITS OF HUMOR

A rich man, lying on his death bed, called his chauffeur, and said, "Sykes, I am going on a long journey, rugged and worse than you ever drove me."

"Well, sir," consoled the chauffeur, "there's one consolation.—it's all downhill."—*Young Men.*

Playing over an Irish links, a choleric colonel lost his ball and accused his caddie of having stolen it. When, a moment later, it was found, the golfer began an apology.

"Arrah, niver mind at all, at all," said the boy, "you thought oi was a thafe, and oi thought you was a gentleman, an' begorrah, we both made a mistake."—*Young Men.*

Little Boy (who has been going to the movies frequently)—Ma, if you don't give me a dime, my love will turn into a fierce hate.—*Exchange.*

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Everett J. Highbee, *Owner and Proprietor*
WRITE FOR BOOKLET

The Acorn Is Growing

In June of last year, two intrepid young women of this Diocese, at the suggestion of our Field Department, packed their suitcases and boarded the train for Wyoming. They had never been West; they had never seen an Indian—outside of the movie theater—but their destination was St. Michael's Mission, Ethete, and they had volunteered their services there for July and August. Aside from that, they had little or no idea just what they had gotten themselves into or what they were going to do. Just what they did do, many of you have read in last December's issue of THE CHURCH NEWS. One result of their summer's work was the baptism of twenty-two persons last Autumn. "Won't you try this plan again?" wrote Mrs. Hastings, of St. Michael's.

And so our Summer Volunteer Work was started, with Miss Frances Randall and Miss Charlotte Knorr heading the list, and during the winter just passed they have told their experiences on several occasions to various groups in the Diocese. Their enthusiasm has played a large part in the growth of this new project. Now we come to June, 1931.

This year six young women, equally adventuresome, have been accepted for volunteer service in two fields of our Church's work. They are giving their summer, or a part of it, without any salary whatsoever. They pay their own railroad expenses and are given their board and lodging by the mission at which they work. Each, to be accepted, must have definite capabilities and meet definite requirements.

**Miss Caroline F. Graham,
St. Paul's, Chestnut Hill**

To the Dakota Indians on the Rosebud Reservation in South Dakota go Miss Katrina Haines, of St. Paul's, Chestnut Hill, and Miss Charlotte Temple, of St. Adian's, Cheltenham. They will go out the end of June, in time to attend the Indian Convocation, which is one of the sights of the modern mission field, and which will afford a thrilling experience. From there they will go to Mission, where they will stay with, and work under, the Rev. and Mrs. Paul H. Barbour for six busy and interesting weeks.

The second field is a long jump from the first, though closer to home, being the Associate Missions of the Diocese of Southwestern Virginia. That Diocese has used volunteer workers for the past fifteen years, having had, in that time 209 in all from all over the east and southern Dioceses. This year they are including four from Pennsylvania: Miss Sarah Josephine Goepp, of St. Philip's, Philadelphia; Miss Sarah Elizabeth Thompson, of the Chapel of the Mediator, and Miss Caroline Graham and Miss Louise Strawbridge from St. Paul's, Chestnut Hill.

The first two will spend two months at Richlands, Va. There a well-established mission ministers to the needs of the people of that town and the surrounding country, and our workers will be called upon to conduct classes, principally a kindergarten, and assist in all the branches of the work in that busy center. One question they were required to answer on the application blanks sent from Virginia was, "Are you able to walk four or five miles a day up and down mountains?" In addition they will be given the opportunity of visiting several of the other missions under Dean Young and Deaconess Williams, so that they will have first-hand knowledge of a considerable part of our work among the mountain whites.

Miss Graham and Miss Strawbridge are slated for Nora, Virginia, where it is thought they will relieve Deaconess Binns while she takes a much-needed vacation during August. Besides Sunday School classes—on any day of the week—their work will consist of visiting the people in their cabins on the mountain sides and "keeping things going" at the mission, and "bein' jus' friendly" towards the eager children who congregate at the mission all day long. One of the volunteers has confided to us that she thinks a cooky jar will come in handy.

In addition to these six, we have had not a few others, including one young man, who have come forward to volunteer their services—and to give their vacations—for the Church's work this summer. Unfortunately, we have had to turn them down this year, but we hope they, and others, will apply early for next year, and that we will have an enlarged field into which to send them.

We had also planned to send two volunteers back to St. Michael's, Wyoming. Due, however, to drastic cuts in their apportionment from New York, Mr. Hastings had to write us that it would be impossible for them to take additional workers this summer.

**Miss Sarah J. Goepp,
St. Philip's, Philadelphia**

**Miss Louise Strawbridge,
St. Paul's, Chestnut Hill**

Miss Katrina Haines,
St. Paul's, Chestnut Hill

Now to our second year's contingent we bid "God speed!" We are proud of you and the work we know you will accomplish, and we look forward to hearing, in the fall, of your adventures and experiences.

Miss Sarah Elizabeth Thompson,
Chapel of the Mediator

CHURCH BELL AVAILABLE

Any Mission or Parish desiring a medium-size bell, which has a very good tone that can be heard for a mile or more, can secure same from Rev. A. C. Patterson, Rector of the Messiah Church, Gwynedd, where the bell has previously been in use.

How Do We Reach Our Episcopalian Students at the University of Pennsylvania?

This is a good question and I would answer it this way. About six hundred students are before us in September, approximately one-half of them being Philadelphians. We get in touch with them by telephone as well as meeting those whom we already know on the campus. They are told of the week-day services Wednesdays at the noon and vesper hours at the Chapel of the Transfiguration; the Faculty-Student Luncheon, provided for all students under our Church's auspices; the early morning week-day Communion services and the various forms of social and dramatic entertainment conducted at the Chapel, the Christian Association and our home. We naturally tell them about the interchurch work in the Christian Association. A Freshman Commission is quickly appointed comprising fifteen or twenty of the best Freshmen for our work and using them as a nucleus and training ground for vestrymen.

Some of the Philadelphians have rooms on the campus and are with us until the week-end, so we visit them in their rooms and have the same contacts with them during the week as with the out-of-town students.

The other three hundred are the students from a distance and we give them receptions at the opening of college, set the Finance Committee loose on them to distribute Chapel envelopes, talk about the Sunday and week-day services in personal interviews. We are very cautious about "mail orders," since the students have long ago registered their lack of interest in things received by mail.

Next fall with our work divided into the administrative and personnel groups there will be a training school for personnel workers who will make it their chief aim to constantly associate and in a personal way do everything with the students while the fifteen committees with their alumni advisers are keeping the machinery in motion. I hope to give a full explanation of this plan later.

We are always assisted by the few communications that come from a few clergy throughout the country telling us of the arrival of their students, just as we are by the Freshman Conference held at Green Lane during the week-end before the college opens and to which fifteen per cent of the Freshman class go. It is an immediate and helpful contact with the new student.

This program calls for intensive personal work, and I accept Bishop Quinn's final analysis of the work of a student chaplain: "His usefulness, progress and success can largely be determined by his ability to call his own sheep by name."

J. R. HART, JR.

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The Hymns We Sing

By the Rev. Llewellyn N. Caley, D.D.

Christianity came into the world singing when an angel from Heaven sang over the fields of Bethlehem that glorious evangel: "Behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord," and wherever the Gospel of Jesus Christ has gladdened the heart of man it has touched the lips with song.

It is natural, therefore, that singing has always formed a prominent part in Christian worship. For from the early history of the Hebrews, religion has been welded to song. From the time when Moses and Miriam sang that splendid hymn of triumph at the Red Sea thanking God for deliverance from the army of Egypt, to the stirring hymns sung in a Rescue Mission in the slums of a great city; from the white-robed choir of Levites who chanted the Psalms in the temple at Jerusalem three thousand years ago, to the melodius anthems rendered by vested choirs in the magnificent cathedrals of today, man has ever expressed his grateful and joyous religious feeling in song. And in the psalms and hymns and spiritual songs in our worship in church we express our desire for heartfelt praise, our note of earnest prayer, and our personal faith as truly as in any other part of our worship.

The congregational singing of hymns came into the Church by an unbroken practice from the old Hebrew worship in Temple and synagogue, and their great value was early recognized as an expression of Christian faith. Pliny, the Roman Governor of Bythinia in Asia Minor, in his famous letter to the Emperor Trajan in the year 112 giving a description of Christian worship stated that "they sang a hymn to Christ as to a god." And we are told that the streets of Constantinople at the close of the fourth century rang with the songs of the choirs of St. Chrysostom emphasizing the eternal deity of Jesus Christ to counteract the heresy of the Arians. In fact, the fourth century must have witnessed an outburst of hymn singing, for St. Jerome tells us, "One cannot go into the fields without hearing the plowman at his alleluias, and the reaper at his hymns." And their value has continued through the centuries; for Coleridge said, "Martin Luther did as much for the Reformation by his hymns as he did by his translation of the Bible." And the Church of England was roused from her sleep in the eighteenth century by the singing of hymns by the Wesleys.

Nevertheless, the regular singing of hymns in our services has only been practiced a little over a hundred years by our Church. But today it forms so delightful a part of our worship that doubtless all of us will be interested to learn something more than many of us know concerning the hymns we sing. We call attention briefly to seven points.

1. *The Antiquity of Many of Our Hymns.*

One of the oldest hymns we sing, "Earth has many a noble city; Bethlehem thou dost all excel," was written at the end of the fourth century. And two of our noble morning and evening hymns: "Come, Holy Ghost, who ever one," and "Before the ending of the day," are almost if not quite as old, for they were written by St. Ambrose, the famous Bishop of Milan, who died in the year 397. A favorite Easter hymn, "Welcome, happy morning," was written about the year 600. The well-known Lenten hymn, "Christian! dost thou see them," was composed about the year 700; and the two popular Easter hymns, "Come, ye faithful, raise the strain of triumphal gladness," and "The Day of Resurrection, Earth, tell it out abroad," were written in 749. In the valley of the Kedron a few miles north of Jerusalem is an old monastery where in the eighth century the well-known Lenten hymn, "Art thou weary, art thou languid," was written by a monk named St. Stephen. One of our best evening hymns, "The day is past and over, All thanks, O Lord, to Thee," was penned in the year 800; and from about the same time comes the very popular Palm Sunday hymn, "All glory, laud, and honor." Thus many of our hymns have been sung by the Church for over a thousand years. How much interest this adds to those old hymns.

Many also of our favorite hymns date from the Middle Ages. Medieval hymnology reached its splendid height in the writings of the two St. Bernards. For nearly eight hundred years Christians have been singing those famous devotional hymns written by the consecrated Cistercian monk St. Bernard of Clairvaux in 1140: "Jesus, the very thought of Thee," "Jesus, thou joy of loving hearts," and "O sacred head surrounded." The other St. Bernard of Cluny five years later wrote a long poem entitled, "The Celestial Country," from which have been selected the hymns, "Brief life is here our portion," "For thee, O dear, dear country," and "Jerusalem the Golden," all of which have been translated from the Latin by an English clergyman—the Rev. Dr. Neale.

We may say that our modern hymns began with the Reformation, when that famous hymn by Martin Luther, "A mighty fortress is our God," became so great a power that it has been called "The Battle Hymn of the Reformation."

2. *Unity of Christians Manifested in Hymns.*

There is probably no aspect of our common Christianity that marks so strongly its true catholicity as the hymns which are generally used in our worship. The service of praise being, as Beecher remarked long ago, the one branch of Christianity where schisms have not disturbed the unity of the Catholic Church. For we all unite in singing such hymns as "Rock of Ages, cleft for me," by Toplady, a Calvinistic clergyman of the Church of England, and the well-known hymns, "Jesus, Lover of my soul" and "Love divine, all loves excelling" by Charles Wesley, who was also a clergyman of the Church of England, but with theological views directly opposed to those of Toplady; "Nearer, my God, to Thee," by Sarah Adams, a Unitarian, and "There's a wideness in God's mercy," by F. W. Faber, a priest of the Roman Church, who also wrote those favorites "Hark! hark, my soul" and "O Paradise, O Paradise;" "My faith looks up to Thee," by a Congregational minister, and "Stand up, stand up, for Jesus," by a Presbyterian minister; "I heard the voice of Jesus say," by Horatio Bonar, another Presbyterian divine, and "How firm a foundation," by a Baptist layman. We must not close this list without mentioning Isaac Watts, a Puritan, who was one of the greatest of English hymn writers, for he is the author of some of our most popular hymns: "When I survey the wondrous cross," "Jesus shall reign where'er the sun," "O God our help in ages past," and "Joy to the world! the Lord is come."

3. *The Most Popular Hymns.*

Some years ago an English publication, *The Sunday at Home,* asked its readers to send in a list of a hundred hymns that stood highest in their esteem. About thirty-five hundred replied, and the first on the list, "Rock of Ages, cleft for me," received over thirty-two hundred votes; and the next four received about three thousand each: "Abide with me," "Jesus, Lover of my soul," "Just as I am, without one plea," and "How sweet the Name of Jesus sounds." It surely is of interest to us to know that the author of each of the first five was a member of the

Church of England, four of them being clergymen.

It may also be of interest if we add that the others in the first twenty in the order of their being chosen were: "My God, my Father, while I stray," "Nearer, my God, to Thee," "Sun of my soul, Thou Saviour dear," "I heard the voice of Jesus say," "Art thou weary, art thou languid," "Forever with the Lord," "God moves in a mysterious way," "From Greenland's icy mountains," "When I survey the wondrous cross," "Lead kindly Light, amid the encircling gloom," "Hark! the herald angels sing," "All praise to Thee, my God, this night," "O God, our help in ages past," "Our Blessed Redeemer, ere He breathed," and "All hail the power of Jesus' Name."

4. *Favorite Hymns by Anglican Clergymen.*

Very many of our favorite hymns were written by clergymen of the Church of England, including the popular morning and evening hymns, "Awake my soul and with the sun," and "All praise to Thee, my God, this night," by Bishop Ken, which were written for the boys at Winchester School, both of them ending with the famous doxology, "Praise God from whom all blessings flow." And the other well-known morning and evening hymns, "New every morning is the love," and "Sun of my soul, thou Saviour dear," by the Rev. John Keble, author of "The Christian Year." The Rev. Reginald Heber, who later became Bishop of Calcutta, wrote "Holy, holy, holy, Lord God Almighty," the most popular Trinity hymn, and "From Greenland's icy mountains," which is probably the most popular missionary hymn. Dean Alford, of Canterbury Cathedral, wrote "Ten thousand times ten thousand," and "Forward! be our watchword." While the most famous processional, "Onward, Christian soldiers," was written by the Rev. Baring-Gould, who was also the author of "Now the day is over," and "Through the night of doubt and sorrow." "The Church's one foundation" was written by the Rev. Samuel Stone; and "Peace, perfect peace" was composed by Bishop Bickersteth, who was also the author of "Saviour, breathe an evening blessing," and that fine Brotherhood hymn, "O Brothers lift your voices." While another bishop of the Church, Bishop How, of Wakefield, among other hymns wrote those well-known ones, "O Jesus, Thou art standing," "For all the saints, who from their labors rest," "O Word of God incarnate," and "Soldiers of the cross, arise!" Also Bishop Christopher Wordsworth has contributed among other popular hymns the following: "O day of rest and gladness," "Sing, O sing, this blessed morn," "Songs of thankfulness and praise," and "See the Conqueror mounts in triumph." Other favorite hymns by members of the English Church includes "Saviour, again to Thy dear Name we raise," and "This is the day of light," by Canon Ellertor, who wrote more hymns than anyone else in our hymnal, among them being many hymns for Saints Days, and the beautiful burial hymn, "Now the laborer's task is o'er." While to Prebendary Thring we owe many of our hymns, among which are "The radiant morn has passed away," "From the Eastern Mountains," and "Saviour, blessed Saviour." The popular hymn, "Lead, kindly light," was written by the Rev. John H. Newman while he was a clergyman of the Church of England. But the most remarkable writer of the English Church was the Rev. Charles Wesley, who composed hymns for almost every season of the Christian Year. For at Advent we sing "Lo, He comes with clouds descending," at Christmas we sing "Hark! the herald angels sing," we welcome Easter with the hymn, "Christ the Lord is risen today," and Ascension with the hymn, "Our Lord is risen from the dead, our Jesus is gone up on high," while during the Trinity season we sing such hymns as "Love divine, all loves excelling," 'O for a heart to praise my God," "Soldiers of Christ, arise," and one of the most popular processionals, "Rejoice, the Lord is King."

Some of our favorite hymns have been written by clergy of the Episcopal Church. Among these are the beautiful carol by Dr. Phillips Brooks, "O Little town of Bethlehem," the fine missionary hymn, "Saviour sprinkle many nations," by Bishop Coxe, another well-known missionary hymn, "Fling out the banner! let it float," by Bishop Doane, of New Jersey, who also wrote "Softly now the light of day," and we must not forget the stirring Christmas hymn, "Shout the glad tidings, exultingly sing," by Dr. Muhlenberg.

We also owe a deep debt of gratitude to two other clergymen of the Church of England, the Rev. John M. Neale, who translated many of our popular hymns from the Greek and Latin into splendid English poetry including most of those we have mentioned as being written in the earlier centuries of the Church's history, and some others, among them being "O come, O come Emmanuel," "Alleluia, song of gladness," and "To the Name of our Salvation;" and to the Rev. Edward Caswell, who translated besides some hymns to which we have referred, other well-known ones such as "Glory be to Jesus," and "Hark! a thrilling voice is sounding."

5. *Hymns by Women.*

A little more than one-eighth of the hymns in our hymnal, including some of the best-known ones, have been composed by women. Probably the most popular hymn written by a woman is "Just as I am, without one plea," by Miss Charlotte Elliott, and it may be of interest to mention that after her death more than a thousand letters were found among her papers thanking her for the blessing that had come to the writers through that hymn. We referred just now to "Nearer, my God, to Thee," by Mrs. Adams. Other favorite hymns the authors of which were women are: "Lord, speak to me, that I may speak," "O Saviour, precious Saviour," and "Golden harps are sounding," by Miss Frances R. Havergal; 'There is a green hill far away," "He is risen, He is risen, Tell it out with joyful voice," and "Jesus calls us o'er the tumult," by Mrs. C. F. Alexander; and "Hasten the time appointed," and "Come, labor on," by Miss Jane Borthwick. "O Zion haste, thy mission high fulfilling," by Mrs. Thomson, and "I need Thee every hour," by Mrs. Hawkes, were written by Americans. It is natural that some of the most beautiful hymns for children should have been written by mothers, such as "Jesus Tender Shepherd, hear me," by Mrs. Duncan, and "I think when I read that sweet story of old," by Mrs. Luke.

6. *The Personal Character of Our Popular Hymns.*

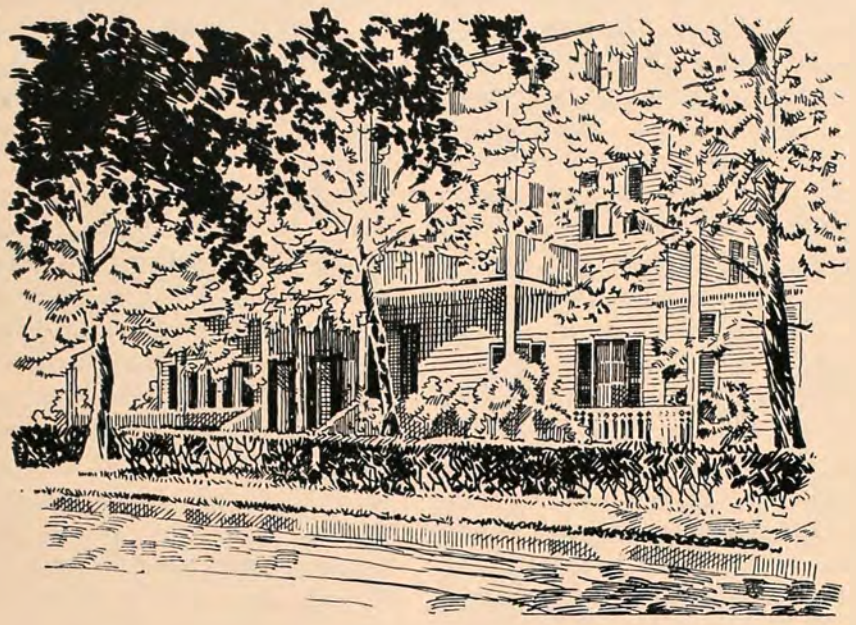
It is worthy of notice that nearly all of the most popular hymns express our personal relationship to Jesus Christ, such as "Rock of Ages, cleft for *me*," "Abide with *me*," "Jesus, Lover of *my* soul," 'Sun of *my* soul," "Just as *I* am," "*My* faith looks up to Thee," "O Lamb of God still keep *me*," "Nearer, *my* God, to Thee," "The King of love *my* shepherd is," and "Praise, *my* soul, the King of heaven." And surely this is natural, for that is where our religious experience begins, as St. Paul wrote, "The Son of God who loved *me*, and gave Himself for *me*" (Gal. 2:20).

But as in his case it led the great Apostle to become a devoted missionary; so our gratitude to Christ has led us to desire to pass on the good news of redemption to the nations of the world, and therefore many missionary hymns are very popular. However, our neighbors nearer home have often been forgotten; but now a change is manifested in the character of some of our hymns; and we are thinking not only of our own salvation, but are interested in the welfare of our neighbors. Therefore today we have some fine hymns emphasizing Christian social service, such as: "O Master, let me walk with

(*Continued on page 355*)

Vacation Thoughts Step on the Horizon

Fulfill Them at the G. F. S. Holiday House



Would you have a jolly, fine time with something to do from morn' 'til night, or do you seek a haven of rest and refreshment? Both are offered at the G. F. S. Holiday House at Cape May, N. J., where, for over forty years members and friends have been welcomed during the summer months. For the first twenty-odd years the house was comparatively small, but in 1910 the present building was purchased—a large roomy home, set among lovely old trees, with lawn and old-fashioned flower garden to add to the attractions of a holiday at the seashore. Sixty-five guests can now be accommodated. The spacious, comfortable entrance lounge and the large living-room, together with the roomy porches, afford ample opportunity for relaxation.

One of the best bathing beaches along the Jersey coast makes ocean bathing delightful and safe; a fine boardwalk gives space for brisk exercise and Convention Hall on the Boardwalk provides, by municipal courtesy, good music and a pleasant hour or two of dancing in the evening. There are sailing parties on harbor and ocean; beach parties; motor trips to other adjacent resorts. For inclement weather indoor entertainment and fun are provided.

The beautiful little Chapel in the House must not be overlooked in this Holiday House picture, where each evening the household meets for a quiet service of worship and where on Wednesday and Sunday mornings those who desire its blessedness and inspiration may attend celebration of the Holy Eucharist.

Cape May provides a most happy combination of seashore and country, a few minutes' drive taking one out into the open spaces, or the refreshment of the pine woods. To the lover of wild flowers and birds it is a veritable delight, as they are to be found in abundance and infinite variety all about.

The management of the House is under the direction of a Committee of Associates and Members of the Society in the Diocese, the immediate administration being in the capable hands of the House Mother and an efficient staff. Most of the rooms have been furnished by various Branches in the Diocese and who make themselves responsible for the upkeep of their own rooms from year to year.

For the first part of the season, which opens about June 20, Candidates (youngest members), married members and their children, and non-members are welcome. During the month of August preference is given to Members and Associates. **Rates: Candidates, $5.50; Members, $8.50; Associates, $10; Non-members, $15.**

Many staunch friendships, better understanding among older and younger members, and strengthened and renewed interest in the G. F. S. among those who return to busy city lives, are the results of happy and refreshing holidays spent at the Holiday House.

"LIGHTS AND BANNERS"

At the luncheon table, where Ruth and Mildred, two successful business friends, meet one day a week to catch up with their mutual interests, Ruth was discussing the G. F. S. in which she is so active and the plans for the annual Festival Service on Tuesday evening, April 28, at St. James Church.

"Ruth," said Mildred, "you have been telling me so much about the G. F. S., and the interesting and helpful things you do there—helping in so many ways at your own particular Church, working for Seamen's Institute, Holiday House, City Mission, having scholarships in the Philippine Islands, taking trips to points of civic interest, I think I would like to go with you tomorrow evening. May I?"

"Why, of course, come right along and you will see the G. F. S. out in full force. I will meet you at Broad and Walnut Streets and we can go out together." The two girls went out Walnut Street, on the evening of the service, in the same car with girls from Conshohocken and Geramntown, all going to St. James, where they arrived in good time. By the time they had located Ruth's Branch in the Parish House, however, it was time to move forward into the Church. "My goodness, I never saw so many girls and women all at one time." Every available seat was filled as the organist played the opening hymn. The lesson was read by the Rev. Gilbert E. Pember, of St. Michael's Church, Germantown, who always comes to G. F. S. events and is so interested in whatever his Branch is doing.

Then followed the Magnificat, dedicated to the Girls' Friendly Society and written for the new Song Book by the well-known musician Rollo Maitland. The sermon on the text, "Jesus of Galilee, who went about doing good," was preached by Dr. Newton.

Then the high point of the whole service, the procession of lights and banners, most impressive and beautiful. The girls sat through the servict together, and when they arrived outside the church, Mildred said: "My! I just feel so refreshed and lifted up, as it were. Let's walk back to Broad Street because I want to talk about the service."

"All right," agreed Ruth. "Wasn't the sermon delightful? Simple, easy to understand, yet every word counted for just the right thing in the place it was put. How true that this is a lonely world for so many people and yet there are so many around us, who, if we only knew about it, would be glad to be our friends."

"Yes," said Mildred, "and the interesting way in which Dr. Newton pointed out the courtesy of our Lord, His adept-

ness in doing good, and the two cheerful salutations He so often used, 'Cheer up' and 'Fear Not.'" "Yes, and the final message of 'Keep your friendships in repair' was such an excellent one for a Society such as ours."

"Now tell me about the procession which followed the sermon, it was most impressive, but why lights and why banners?"

"Well, Mildred, if you read carefully the sentences which the minister pronounced before the procession started down the church, I think you will get the meaning of the lights. Of course, you know our Lord is spoken of as the Light of the World and each one of those lights, in a tiny way, represented Him, and banners, from ancient times have been used as symbols of praise, whether for Church or for State, and many G. F. S. branches have banners telling the name of the Branch and bearing the G. F. S. motto, 'Bear Ye One Another's Burdens'—more or less elaborate as means provide."

"Well, I wish we had such an organization in the Church to which I belong. I would join tomorrow."

"My dear, you can join the G. F. S. While the leaders are required to be members of our Church, any girl or woman of any age can be a member and enjoy all the privileges, and, too, Mildred, just think that it is not only here in Philadelphia, or Pennsylvania, or even the whole United States that the G. F. S. is, but also wherever the Protestant Episcopal Church of America or the Church of England are. Isn't it just wonderful to think that women and girls in England, Canada, Australia, Japan, the Philippine Islands, Mexico and various other countries are all seeking better, friendlier relations with themselves and their neighbors, under the banner of the G. F. S.?"

"It surely is, but here we are at our point of parting, and remember, I want to be a member of your splendid Society."

Satan dreads nothing but prayer. He laughs at our toil, mocks at our wisdom, but trembles when we pray.

WANTED

Boarding homes for Episcopalian children where intelligent care will be given. Kindly interest, supervision, and a share in the home life are essential.

Apply: Juvenile Court Worker, City Mission, 225 South Third Street.

GIRLS' FRIENDLY SOCIETY BRIEFS

June 6 is the date when Mrs. C. Withrop Neilson has invited the G. F. S. for a Garden Party to be held at her beautiful place in Ardmore. Particulars will be announced at Branch meetings.

—

Congratulations to our Basketball champions for 1931—Senior League—Trinity, Oxford and Junior League—St. Michael's, Germantown.

—

Pennsylvania has secured half of the amount asked of her for sustaining memberships for 1932-33 and also still stands well ahead in the National Campaign for increasing RECORD subscriptions.

GIRLS' FRIENDLY ARRANGES TRAINING CONFERENCE

Following its policy of developing progressive Christian leadership among its members, the Girls' Friendly Society is holding a training conference at Adelynrood, South Byfield, Mass., July 31 to August 4, for members over eighteen, and associates or advisers.

Mrs. Charles Townsend, of Providence, R. I., National Head of the Membership Department of the Girls' Friendly Society, and Mrs. Albert S. Cook, of New Haven, Conn., National Head of Older Members, are in charge of the conference plans, while the members and associates who attend will organize into committees for carrying out the program.

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The Children of Pennsylvania

What shall be done for children who are homeless, neglected and destitute through sickness, death, vice or desertion of their parents? Someone must care for them. The CHILDREN'S AID SOCIETY of Pennsylvania, Inc., founded forty-nine years ago, is now doing this work for over 2,000 children.

The Children's Aid Society is providing individual care and protection for such children through a series of carefully selected family boarding homes. Through a staff of trained visitors and through school and church reports, the Society knows of the progress and development of each child. Special departments for the care of older boys and girls are maintained and the Society also conducts a large home finding work.

County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media, Montrose, Allentown, Altoona, Chambersburg, Huntingdon, Lewistown, Bedford and Stroudsburg. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

The Society receives children without restriction as to race, creed or color, caring for them with due regard to their religious faith. Surely each one will want to share the responsibility of providing for them. Homes wanted for children.

Bequests Solicited

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311 South Juniper Street - Social Service Building
Philadelphia

Member, Welfare Federation of Philadelphia

DIOCESAN CONVENTION OF YOUNG PEOPLE MONDAY, MAY 25

Rt. Rev. George W. Davenport, D.D., Bishop of Easton, Md., and member of the Committee on Youth appointed by the Lambeth Conference, together with the Hon. George Wharton Pepper, former United States Senator, will address the Annual Diocesan Convention of the Young People's Fellowship, Monday, May 25, at Holy Apostles' Church, Twenty-first and Christian Streets.

The Bishop will speak on "What the Church Expects of Its Young People," and Mr. Pepper will discuss "What Does the Church Offer to Its Young People?"

The Convention opens at 5.30 P. M. with a short service of prayer led by the Rev. John R. Hart, Jr., Chairman of the Commission on Young People in this Diocese. At the business meeting immediately following there will be the election of the Diocesan Officers and any other business which may be brought up at the time.

At 6.30 P. M. a banquet will be served by the Holy Apostles' Fellowship, with C. H. Malony, Diocesan President of the Young People's Fellowship as Toastmaster.

After the dinner, Bishop Davenport and Mr. Pepper will talk on the various relations of the Church and Young People. Both men have had vast experience with work among the youth of the country and are well known and interesting speakers.

The annual Corporate Communion of the Young People's Fellowship of the Diocese will be held at the Church of The Saviour, West Philadelphia, at 8 o'clock, Sunday morning, May 24. This is the day on which the Young People's Fellowships all over the United States celebrate the Communion. Bishop Taitt will officiate.

An interdenominational Young People's Conference on "Finding the Way in Race Relations" is to be held at Pendle Hill, Wallingford, Pa., under the auspices of the Committee on Religious Life and Race Relations, on May 22 and 23.

The purpose of the conference is two-fold: first, to create opportunities for young Church leaders in the different denominations to know one another; second, to study the racial situation which confronts Philadelphia and to evolve a workable way to improve it.

There will be four or five discussion groups that will consider the problems raised at a general meeting Friday night and that will suggest source material which young people's groups may draw from next winter, so that they may study and aid the race problems in their city.

FELLOWSHIPS PROVINCIAL CONVENTION AT BALTIMORE

On May 1, 2 and 3, 1931, the Provincial Convention of the Young People's Fellowship was held at Baltimore, at which the Diocese of Pennsylvania was well represented.

Not the least contributing factor to the success of the convention was the gracious hospitality of the Baltimoreans which was certainly appreciated by their guests.

Three active days were spent in discovering "How"—the theme of the Convention. The group conferences were supplemented with addresses by the Rt. Rev. E. T. Helfenstein, D.D., Bishop of Maryland; Rev. E. L. Gettier, Jr., and Rev. Dr. William A. McClenthen, which were tremendous in their appeal to the young people present.

Among the Provincial Officers elected for the ensuing year were Arthur Parkinson and Frank F. Wells, president and treasurer respectively, from the Diocese of Pennsylvania.

The banquet held at the Southern Hotel on Saturday evening was indeed a gala occasion at which the spirit of Fellowship was noticeably paramount.

The Service of Holy Communion on Sunday morning was a fitting climax to the preceding events and certainly helped to strengthen the spirit of earnestness which pervaded throughout the entire Convention.

NEW BROTHERHOOD CHAPTERS

On March 31 the National Council of the Brotherhood of St. Andrew issued a charter to a new Junior Chapter organized at the Church of St. John the Evangelist, Philadelphia, with twelve members. The officers are: Rector, Rev. H. Cresson McHenry; Counsellor, Charles Little; Director, John F. Preole; Vice-Director, Michael Rutter; Secretary, Joseph Barnes; Treasurer, Robert Drumn.

On May 1 a charter was issued to a new Junior Chapter organized at St. Paul's Church, Chester, Pa., with ten members. The officers are: Rector—Rev. Stanley V. Wilcox; Assistant—Spence A. Dunbar; Director—Malcolm Innis; Secretary—David Oliver; Treasurer—Fred Taylor.

On April 29 a charter was issued to a new Junior Chapter organized at the House of Prayer, Germantown, Philadelphia, Pa., with ten members. The officers are: Rector—Rev. Howard M. Stuckert, D.D.; Director—Thomas Herrin; Secretary—John Eden; Treasurer—Henry Lenz.

KNIGHTS OF SAINTS JOHN

A Club for Episcopal Church Boys

Any organization which has in it an element of mystery, and embodies the "gang spirit" always appeals to boys. It would seem therefore that the Knights of Saints John, founded by the Rev. F. M. Wetherill, will fill a gap in the schedule for work among boys in an increasing number of parishes. Dr. Wetherill has adapted the ritual and initiations so they fit into the plan of city or rural churches equally well, churches indeed of all types and sizes. But this is organized and written intentionally and solely for lads of the Episcopal Church. Of course young men of other communions may join. Strictly speaking the Knights of Saints John is a new Church organization.

Bishop Taitt says: "I shall be very glad to have you put my name on the Advisory Council of the Knights of Saints John. I read the book some years ago, which you so kindly loaned me." Rev. Dr. L. N. Caley wrote a brief introduction for the Handbook.

In twenty-one parishes last year the Order met a real need. It will bestow a lasting benefit upon the character of those who join it. Anything that is wisely done for the boy, especially of a religious nature, deserves the hearty approval of religious educators, and wide-awake Church School Superintendents.

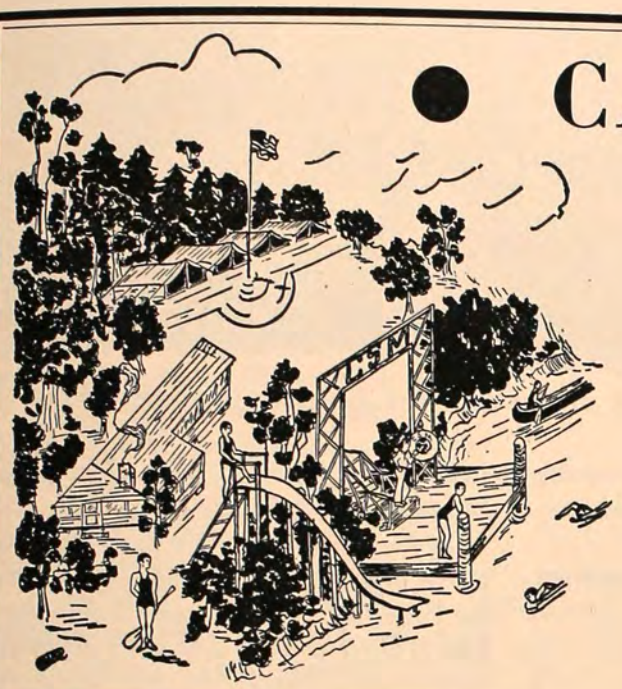
One of the problems looming large before leaders of boys' work is the exit of the 'teen age boy. The man who faces such an exodus in his Church School and congregation welcomes a club like the Knights of Saints John which draws the boy closer to the church and to the Rector. To such searchers Dr. F. M. Wetherill commends his new Handbook. He will be pleased to answer any inquiries addressed to his residence at 3012 W. Coulter Street, Philadelphia, Penna.

GRACE, MT. AIRY, FELLOWSHIP WINS BASKETBALL HONOR

The basketball league closed its season with a hotly contested battle between Grace Church, Mount Airy, and St. Paul's Church, South Philadelphia, which Grace Church won, thereby obtaining the cup given each year to the winner of the league.

There are 13,400 children under twelve years of age in America who receive no religious teaching, according to Home Missions Council of North America. Ten thousand villages with no churches, 30,000 villages with no resident minister.—*Young Men.*

• CAMPS •



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OCEAN WAVE—11th Season—A less expensive camp for 50 well-bred boys, 8-16 years. Sea air, water, and sun gives health and vigor. Inland boys profit from a summer by the sea. Part-time rates. Address **Rev. W. Fuller Lutz, M.A., College Hall, University of Pennsylvania, Philadelphia, Pa.**

Limited number of children, 4 to 12 years, to board by week or season, July and August; Seashore camp, sleep in doors. References exchanged. Phone or write further information. Mrs. J. Virginia Dumont, 37 Copley Road, Upper Darby, Pa., Boulevard 410 J.

Commencement of the Diocesan Normal School

There are times when it is well to pass "from labor to refreshment." The Commencement of the Diocesan Normal School was such an occasion, when, after twenty weeks of diligent study, the faculty and students met for a semi-serious, semi-social gathering.

There are various ways of getting acquainted with people and we feel sure that members (faculty and pupils) of the Church Normal School stand ready to declare the efficacy of three methods:

First, for two semesters, twenty Thursday evenings, we have *studied* together, when we found out what our classmates, including ourself, knew or did not know, which always creates a bond of fellowship.

Second, for the same period of time we have *eaten supper* together, when we found out the idiosyncrasies of appetites among our classmates.

Toward the end of the second semester, we felt that we were decidedly well acquainted with our fellow-members, but it remained for the *third* method, when on the night of the Church Normal School Commencement, we *played* together, bringing delightful surprises to all and thereby cementing the bond of fellowship.

Dr. Wm. H. Jefferys voiced a longing for a degree which the Rev. Dr. Henry Davies promptly and wittily conferred upon him, saying that some people acquire degrees by knowledge, others acquire knowledge by degrees, etc. Dr. Jefferys accepted the honor amid great applause and responded in an equally witty speech.

There was competitive singing between two groups, so loud and so perfect as to rhythm and tempo that the judges found it impossible to render a decision other than declaring it a tie. The faculty and some others took a "Trip to Paris" and purchased sundry imaginary articles which created much hilarity among the student body.

Dr. Shryock gave two recitations, one in English and one in Chinese and we felt that our education had reached a higher level by several notches.

A group of students gave a remarkable demonstration of a Ford car in operation and out of operation—the persistent flat tire and the quick change to the "spare," added to our knowledge of the intricacies of the above-mentioned auto.

Mrs. John Loman, acting as hostess of the occasion, was the recipient of a bouquet of beautiful roses "conferred" upon her by the Rev. Dr. Davies, on behalf of the Church Normal School.

So, applause, music, laughter, witty speeches, ended the playtime, and when we parted it was the hearty wish of all that the informal, sociable evening might be the type of future Commenceemnts.

A Group of the Faculty and Students of the Diocesan Normal School.

Dr. Charles E. Tuke, D.D., Chairman of the Department of Religious Education, gave an inspirational address combining the serious and the gay in an inimitable manner, and then awarded Diplomas and Certificates to the following persons:

Diplomas of the National Accredited Leaders' Association were awarded to the following students:

Diocese of Pennsylvania: Olga M. Francis, Holy Trinity Church, Philadelphia; *Esther M. Hazlett, St. Stephen's Church, Philadelphia; *Mary A. Landis, St. Mary's Church, Ardmore; Edith Thompson, Church of the Incarnation, Drexel Hill.

Diocese of Western New York: *Elizabeth Brown.

Diocese of Delaware: *Marian Brown.

Diocese of South Dakota: *Eunice Olsen.

*Students at the Church Training and Deaconess School, Philadelphia.

The following six students, who already have received the diplomas of the N. A. L. A., received certificates of credit towards a Diploma for Advanced Work to be awarded by the Diocesan Department of Religious Education: Christ Church, Mrs. I. Hoffer; St. Peter's, Marion Huey; St. Peter's, Weldon, Dorothy Kohl; St. Philip's, Helen B. Fulton, Mrs. L. H. Riegner; Church Training and Deaconess School, Bessie M. Sims.

Certificates for partial credit were given to the following persons:

Atonement, Maude Cutler (6); Atonement, Morton, Elizabeth MacDade (4); Calvary, Germantown, Nellie W. Jackson (4); St. Aidan's, Cheltenham, Dorothy Wilkins (2); St. Cyprian's, Beulah Poulston (1); St. David's, Manayunk, Carrie L. Firth (2); St. Mark's, Frankford, Lottie W. Hall (2); St. Mark's Frankford, Edith Naysmith (1); St. Matthew's, Francisville, L. H. Hershberger (3); St. Matthias, Catherine DeSilver (3); St. Matthias, Fannie DeSilver (3).

St. Simeon's, Mrs. Charles MacIntosh (2); Church of the Saviour, Aileen Cottingham (1); Church Training School, Janet M. Cox (5); Church Traning School, Elizabeth A. Jenks (3); Church Training School, Margaret Marshall (3); Church Training School, Lilian Merner (7); Church Training School, Margaret Lowman (4); Trinity, Baptist, Helen Brosamle (1); Twenty-ninth Street Methodist Episcopal, Florence Simmons (1); Universalist Church of the Messiah, E. G. Collie (1); Universalist Church of the Messiah, Mary E. Harvey (1).

▲

FOR RENT

The Russell Clubhouse of the Choir of St. Mary's Church, Ardmore, is for rent June 12th to July 20th. Located on the thoroughfare at Stone Harbor, N. J. Completely equipped including kitchen and table utensils, bedding and linen for 46. Ideally located for summer outing. Apply to John Lewis Evans, 701 Commercial Trust Bldg., Philadelphia.

▼

(*Continued from page 349*)

Thee," "When wilt Thou save the people?" and "Where cross the crowded ways of life."

7. Hymns and the Christian Year.

The hymns we sing in church do more probably in the minds of most of us to mark the various seasons of the Christian Year than any other portion of our service. There are, of course, the different Collects, Epistles, and Gospels for each Sunday of the year; but it is doubtful whether most of our people notice these as much as the different character of the hymns as season follows season throughout the Christian Year.

There is, for instance, the annual rotation of the solemn yet gladly expectant tone of the hymns of the Advent season, followed by the glowing beauty of the Christmas hymns, the stirring words and tunes of those for the Epiphany season, the martial note of the Septuagesima hymns, and the penitential character of the Lenten hymns, followed by the note of triumph of those for Palm Sunday, the grateful sadness of those for Holy Week, and the festal joy of Easter Day. Soon again our hearts are stirred by the victorious tone of the Ascension hymns, and the earnest prayers of those for Whitsuntide, succeeded by the special charm of the Trinity hymns. While the everyday needs of the Christian life are expressed by the hymns for the Sundays after Trinity, thus completing the Christian Year.

The Singing of Hymns.

On one occasion a friend said to Cardinal Newman, "It must be a great pleasure to you to know that you have written a hymn that is treasured wherever English-speaking Christians are to be found." And he replied, "Yes, deeply thankful; but, you see, it is not the hymn, but the tune, that has gained the popularity. The tune is by Dykes, and Dykes is a great master." Cardinal Newman expressed an important truth, for it is the tune which has frequently made a hymn popular, such as Sullivan's noble martial air for "Onward, Christian soldiers," Mason's melodious tune to "From Greenland's icy mountains," Barnby's fine tune to "When morning gilds the skies," and Samuel Wesley's stirring air to "The Church's one foundation." And while the words of "Abide with me," and "Sun of my soul," would always make those hymns popular, yet there is no doubt that the familiar tunes by Monk has added to their popularity. We should therefore be as careful in the selection of the tunes as we are in the hymns which we sing, so

(*Continued on page 362*)

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$4 to $6

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The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

Closing Session of the Mission Study Classes

The big room of Holy Trinity Parish House was filled on the evening of April 13 for the closing session of all the Mission Study Classes. Mrs. John E. Hill, our Educational Secretary, presided, and the meeting was opened by all joining in singing that beautiful hymn, "Christ for the World, We Sing." Dr. Mockridge offered prayers and Dr. Tompkins spoke a few gracious words of welcome. "The missionaries most surely feel the result of the Classes," he said, "for as we study we pray, and as we pray we give."

The Offering that evening amounted to a total of $1368.15, and was divided as follows among the various items on the Advance Work Program towards which Pennsylvania has pledged the total amount of $113,000.00: Hospital at New Bern, North Carolina, $488.36; Iolani School, Honolulu, $508.37; Mexico, $252.56; Wyoming, $46.00; Oklahoma, $31.76; Spokane, $21.00; Western Nebraska, $20.10. The $252.56 given for Mexico included a gift of $100.00 from the members of the Mission Study Class at Holy Trinity, Philadelphia, to provide a bell for the proposed Church at Joqui Cingo, in memory of Miss Mary Schott.

After the offering Mrs. Elliott Brewer, the new President of the Mission Study Class Alumnae, spoke of what a pleasure it was to be an Alumnae, and urged us to remember that each Alumnae is a Memorial to increase interest and assume responsibility.

Mrs. Arnett was called on to speak for the Missionary Calendar, which is a child of the Alumnae, reminding the members that although it belongs very especially to the Diocese of Pennsylvania it carries its message all over the world.

Mrs. Hill then asked Miss Fujimoto, the young Japanese girl who is studying in Philadelphia, to come forward where all could see her, which she did, but a very sweet and engaging smile had to suffice for a speech. The report which the Educational Secretary then gave of the past year's work was very interesting. The book used was "Our Expanding Church," and leaders have reported that it was received with enthusiasm. Many classes were held in various Parishes and the Educational Secretary held numerous institutes. "What foresight the Church showed," said Mrs. Hill, "when it created the Woman's Auxiliary, for in that all are joined in a common aim which is as wide as the Church itself. Be enthusiastic in your work, for enthusiasm is faith in action." She then said how proud and delighted she was to be able to present Dr. Lewis B. Franklin, the Treasurer of the National Council.

Dr. Franklin came forward, smiling as always, and was received with great applause. He said in part: "I am delighted to hear that the book which you have been studying, 'Our Expanding Church,' has been so well received, for Growth, Advance, Expansion mean life. Perhaps if we were to substitute these words for the word Missions, people would understand better what Missions really are. If we are true to our birthright we must be a living organism and not a dead organization. The Church must be missionary, for God is missionary. GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON.

"The spirit of giving has been the life-blood of the Church, the living organism which has been planted over and over again, to take root and spring up in many places. In England it brought forth the Prayer Book, and in America the first service at Jamestown. The Society for the Propagation of the Gospel was the first Foreign Missionary Society, and we are the products of Foreign Missions. The Church here received help from the Mother Church in England up to the time of the Revolution; it appeared to be strong but because it was a royal charge and not a native Church it was almost swept away at the time of the great war between the new country and the old, and then because there were no Bishops it languished for forty years. The great men of the time were nearly all members of the struggling Church; George Washington, three-fifths of the signers of the Declaration of Independence, and three-fourths of those who put their names to the Constitution.

"But the seed planted had not really died, and during the beginning of the last century the Church commenced to feel the urge of the spirit of giving; a missionary society was formed and Church members were invited to belong by the payment of dues of three dollars a year. This effort amounted to nothing until in 1835 came the vision that every baptized member of the Church was a member of the Missionary Society of that Church. Then things began to wake up. When the Church started to give it started to grow and since that time membership in the Church has grown four times faster than the population of the country. Bishop Kemper, the first Missionary Bishop, was sent to Chicago, and from there he wrote back: 'I would like to push on toward a little settlement called Milwaukee, as I feel sure that sometime it will become quite a village.'

"Soon after this, Bishop Boone was sent on the long and then perilous journey to China, and John Morris, although not sent by any Church, also traveled to China, where he spent seven years trying to learn the language and during that time made one convert. During the hundred years since the death of John Morris, the number of Christians in China has grown to two millions, and a native Church is at work there today. There is a Chinese Church in China and a Japanese Church in Japan. Life—Growth—Reproduction!

"From across the centuries we can see what the Christian message has done for the world. Before Christ—nothing; no hospitals, no kindness; the sick left to die, the insane turned out to starve. Now the whole world is thinking in terms of service. Slavery, once world-wide, is practically abolished, with the civilized nations conferring how the last remnants of this crime can be done away with. Polygamy, once a common mode of living, is almost wiped out. The Christian Gospel is making a new world. In the foreign field where twenty-five years ago there were ninety Churches, there are now four hundred, and the gifts have increased two hundred times.

"Notwithstanding these facts, for the past seven years things have practically stood still. Our Missionary Bishops are asking for doctors, priests, and teachers, but there is no money to supply their needs. The National Council is faced with crucial problems. It dares not go ahead until the people of the Church show that they want to do more. And so even with the encouraging record of the long look-back, we cannot be too proud. This country spends twenty-two cents of every dollar on luxuries, and three-quarters of one cent on religion; during the time that members of the Church spent two hundred million dollars on automobiles, they gave six millions to Missions. In spite of this the Church has said, 'We

want an Advance Work Program.' Is this absurd? It is not if we think of it as an Equipment Program. In this Equipment Program you in Pennsylvania have chosen wonderful items: Iolani School—Bishop Harrington Littell. He is the man of vision who is making Christians and feeding them back into China and Japan. The Hospital at New Bern—it is going to be there and it will be well run. Bishop Creighton, of Mexico, and Bishop Schmuck, of Wyoming, this Equipment Program will help their great and crying needs. And Bishop Cassiday, of Oklahoma—for every ten thousand dollars given he will put up a twenty-thousand-dollar church! No one knows how it is to be accomplished, but he will do it.

"This is a Program of Expansion—of Life—of Hope, for the missionaries in the Field, for the Bishops, and for that Church which Christ loved enough to die for." H. C. B.

WOMAN'S AUXILIARY DELEGATES TO THE TRIENNIAL

The Pennsylvania Branch of the Woman's Auxiliary has elected the following as delegates to the Triennial Meeting of the Woman's Auxiliary in Denver from September 16 through the 30th.

Mrs. George Woodward, Mrs. Charles R. Pancoast, Mrs. John E. Hill, Mrs. William J. Haines, and Mrs. B. Franklin Pepper.

The alternates elected are: Mrs. Henry Dillard, Mrs. John Van Pelt, Miss Sarah Lowrie, Miss Henrietta Washburn, and Mrs. Theodore S. Paul.

The delegates have all accepted. The alternates are not yet definite. If they are not all able to go, others will be found so that Pennsylvania shall be ably represented at this Triennial Meeting.

THE WOMAN'S AID
to the
Convocation of North Phila.
will hold its
ANNUAL GARDEN PARTY AND FAIR
Thursday, June 4
From 2.30 to 8.00 P. M.
at "WYCK"
The residence of
Mr. Casper Wistar Haines
Germantown Avenue at Walnut Lane
For the benefit of
Italian Mission and
St. Christopher Mission
in the Convocation of
North Philadelphia

THE WOMAN'S AID
of the
Convocation of Norristown
will hold a
"COUNTY FAIR"
Saturday, June 13, 1931
From 2 to 9 P. M.
(daylight time)
at
THE MAPLES
The home of
Mrs. E. Druitt Crawford
Penllyn Pike, between Morris Road and Skippack Pike
Supper, 5 to 8
For the benefit of the missionary work of the Convocation.
Directions from Phila.
Auto through Chestnut Hill to St. Thomas, Whitemarsh, where signs will point direction.
By P. & R. train to Penllyn Station, where autos will meet trains.
In case of rain St. Thomas Parish House will be used.

UNITED THANK-OFFERING PRESENTATION SERVICE

The twenty-seventh annual Presentation Service of the United Thank-Offering in the Diocese of Pennsylvania was held at St. Paul's Memorial Church, Fifteenth and Porter Streets, on Thursday, April 30. About one hundred and fifty women attended the service, at which the Bishop was the Celebrant and Dr. Joseph Fort Newton the preacher, and the amount of the offering presented was $15,195.23. This was the largest offering ever presented in the Diocese and it swells the total already made in the past three years of the Triennium to $76,473.99. There will be one more collection taken up before the General Convention in Denver in September, and it is hoped that by then many more women of this Diocese will have a share in this great Thank-Offering. M. H. H. R.

MISSION STUDY FOR THE YEAR 1931-1932

You and I and Our Neighbors is the subject of Mission Study for the Woman's Auxiliary for next year, and for this we shall use the theme "Building a Christian Nation." The text book will be one especially written by Bishop Touret, which has been promised from the publishers before the end of May. Two other books also recommended for reading together with that of Bishop Touret are "The Challenge of Change," by John Milton Moore, and "Roving with the Migrants," by Adela J. Ballard. All three of these books may be had from Room 37 in the Church House as soon as they are sent from the publishers, but if they come after the thirteenth of June, when the Woman's Auxiliary Office closes for the season, they cannot be purchased until September.

Lea F. Hill,
Educational Secretary,
Woman's Auxiliary.

WOMAN'S AUXILIARY SENDS EXPRESSION OF SYMPATHY

The following expression of sympathy has been sent to Mrs. Garland by the Executive Board of the Woman's Auxiliary:

"The members of the Woman's Auxiliary of the Diocese of Pennsylvania feel they have lost a very real friend and counsellor in the death of Bishop Garland. They send to Mrs. Garland their deep and affectionate sympathy, and the assurance that they are sorrowing with her and for her. They deeply feel the loss of one whose kindly interest and missionary leadership they had learned to depend upon.

"The Woman's Auxiliary, believing that 'the souls of the righteous are in the hand of God,' and that they are at peace, gives thanks to God for the good example of this His servant who, having finished his course in faith, now rests from his labours."

G. H. W.

March 5, 1931.

The five great subjects to be presented and discussed at the triennial meeting of the Woman's Auxiliary are: The Family, Property and Economic Contacts, Interracial Contacts, International Relations, and Religious Thinking Today.

THE WOMAN'S AID
to the
Convocation of Germantown
will hold its
ANNUAL GARDEN PARTY
Thursday, May 28
From 2.00 to 8.00 P. M.
at
"WYCK"
The residence of
Mr. Casper Wistar Haines
Germantown Avenue at Walnut Lane
Proceeds for Diocesan Campaign pledge for benefit of St. Bartholomew's Church Wissinoming

Forty Miles From Philadelphia

It is Easter Sunday, 1931. The Sunday School teacher faces four new pupils.

She asks, "What day is this?"

All four reply, "Easter Sunday!"

Teacher: "Good! What does Easter mean?"

Silence.

Teacher: "Why do we celebrate Easter?"

Silence complete.

Teacher: "Who was crucified and came to life again?"

No answer.

The teacher repeated the questions, using different words and phrases until she was convinced that these children not only did not associate Easter with the Resurrection (which would not have been strange), but that they had never heard of the Crucifixion or of the Resurrection. Curious to investigate further, she asks animatedly:

"Another great day we have is Christmas. Who can tell us about Christmas?"

The smallest: "We had a Christmas tree. My daddy got it in the woods."

Teacher: "How lovely! Who else had Christmas trees?"

All hands are raised.

Teacher: "Now why do we celebrate Christmas?"

Puzzled silence.

"Who was born on Christmas Day?"

No answer.

"Whose birthday is Christmas?"

Enthusiastic voice, "Abraham Lincoln's!"

The teacher found that not one of these children, from six to ten years old, from three different families, gave any indication of ever having heard the name of Jesus, of ever having heard that "God is in Heaven," or that "We pray to God," or any of the simplest things expressed in the most popular fashion.

Was this scene enacted in Darkest Africa? Were these "poor white" children in inaccessible recesses of the Tennessee mountains? No, they are intelligent children of fairly prosperous farmers not forty miles from Philadelphia.

Their fathers have cars, why do they not bring their children to Sunday School?

They are too busy with their stock, with their chickens. After driving a tractor all week, they do not want to take their cars out. They want to read the paper and they may soothe their consciences a little by tuning in on a lively church service.

Oh yes, they have time to do other things, and if they considered church of vital importance, they would get their children there. If you think about it you will realize that it is not this much-vituperated generation which became languid about church attendance. It is the parents who are now fifty or sixty years old whose interest lagged. Their children preserve some little afterglow of Christianity, but *their* children have had no instruction at all.

What are we going to do about it? Is the Church responsible? We often hear it said, "These parents ought themselves to take their children to church and Sunday School." Of course they ought, but, since they do not, are we relieved of responsibility? The state does not say, "These parents ought to take their children to school." If the children live too far away from the school, the state, or township, sends a bus for them.

This gives a hint of what we might do. Within a radius of five miles of the mission mentioned above could easily be gathered enough children to fill the house twice over. The parents of this generation in this region are willing enough to have their children taken to Sunday School. Indeed the mothers would often come along. But one wonders whether by the next generation indifference and ignorance may not turn to hostility. The forces that work towards atheism are not idle, while we are neglecting these children. It is an actual fact that a large part of our rural population is being allowed to grow up in heathen darkness.

This Mission needs a small auto-bus or any other type of motor driven vehicle that will accommodate about a half dozen children. Can any of our readers give us a conveyance or a second-hand car or contribute towards securing one of these? Subscriptions may be sent to Mrs. Charles Biddle, Andalusia, Pa.

PRESENTATION SERVICES OF THE LENTEN OFFERING

The convocational plan for the Presentation of the Lenten and Missionary Offering showed itself impervious to weather conditions, for, in spite of rainy and cloudy weather on April 26, the four city Churches in which the services for Germantown, North Philadelphia, South Philadelphia and West Philadelphia were held were all comfortably filled. In fact, the Church of the Epiphany, Sherwood, was filled to capacity in spite of many chairs placed in the corridor.

Sunshine accompanied the services in the Chester and Norristown Convocations and at the Bucks County section of the Germantown Convocation; and the Church of the Redeemer, Bryn Mawr, St. James' Church, Bristol, and Trinity Church, Ambler, were well filled.

At Bryn Mawr about one thousand persons were present, two hundred and fifty members of choirs being vested. Many persons were standing at the rear of the Church, unable to find seats.

"It was a fine service," "very inspirational," "the singing was good," and "the whole response enthusiastic" are comments received from many sources.

At every service many visiting choirs added to the picturesqueness of the occasion by their varied vestments. The inclement weather prevented in some instances the outdoor processions which had been planned.

At the Church of the Redeemer, Bryn Mawr, a brief service of prayer was held at the grave of Mr. John Marston, the father of the Lenten Offering.

One side of the nave of the Church of the Epiphany, Sherwood, was almost entirely filled with members of visiting junior choirs, while in the chancels of all seven Churches many of the clergy of the respective convocations were present.

The speakers were the Rt. Rev. Francis M. Taitt, S.T.D.; Rev. Arthur M. Sherman, D.D.; Rt. Rev. A. A. Gilman, S.T.D.; Rev. C. H. Collett and Rev. B. H. Reinheimer, D.D.

The offering from 169 Parishes amounts to $60,887.70.

It is hard to believe; but it is harder not to believe.—*Tennyson.*

Perhaps the youngest of our unofficial missionaries is Helen Taylor, aged eleven, whose father is head of St. James' Hospital, Anking, China. Helen takes her colored Bible pictures to the hospital and goes over them with each patient in turn, telling the stories illustrated by the pictures.

The Young People's Fellowship of the missionary district of Utah brought together 161 young people at a recent meeting, a remarkable gathering, considering the small numbers of the Church in Utah.

"Dynamite," says a writer in *The Witness,* referring to the program of the Woman's Auxiliary triennial. "There is social vision. It takes the women to go right to the heart of these things."

Be charitable before wealth makes thee covetous!—*Selected.*

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American and European Plans

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Young people at the Church of the Advent, San Francisco, last year had a series of suppers and lectures-discussions, once a week for nine weeks. The discussions were on international relations. The suppers were cooked by two of the group, turn about, and served at a charge of twenty-five cents. Any amount received above the cost was put into a general mite-box.

Bishop Rowe has received a petition signed by forty-six Eskimo members of our Church now living at Kivalina, south of Point Hope.

"We Eskimos, dwelling at and about Kivalina, on the coast of Arctic Alaska, earnestly beg you to send us a resident priest as soon as possible. We will try to do our part to help the priest whom you will send us."

Twenty-one Indian children were baptized this winter at St. John's in the Wilderness, Allakaket, Alaska.

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SOCIAL SERVICE LECTURES

The Social Service chairman in the Diocese of Maryland, the Rev. Dr. S. Tagart Steele, Jr., reports as a successful and timely effort, a course of seven lectures given by the Rev. Dr. John R. Oliver on the subject of moral theology in relation to psychiatry. Twenty-five clergy attended some of the lectures, which were in line with the institutes on family relations sponsored in recent years by the National Social Service Department, and included such matters as the influence of incorrect thinking on behavior, symptoms of serious mental diseases, and certain problems of sex.

A gold-mining company operating in the Philippine Islands at Balatoc, a place not far from Baguio, has constructed a school house and asked the mission to conduct it. The teacher is a Bontoc man from Easter School. He is to secure a list of our Church people who are employed at this mine, and when this has been done, services will be provided for them in the school house.

One reason why confirmations were fewer last year in Arizona is because the Bishop and clergy are insisting on longer training. Too many people, the Bishop says, had been accepted with too little idea of what confirmation involved.

HOSPITAL BOARD MOURNS BISHOP GARLAND'S DEATH

At the April meeting of the Board of Managers of the Episcopal Hospital the following minute on the death of Bishop Garland was adopted:

The death of the Right Reverend Thomas James Garland, Eighth Bishop of Pennsylvania and President of the Board of Managers of the Episcopal Hospital, is deeply mourned by the members of the Board.

Bishop Garland loved the hospital. He was keenly interested in its development. His last diocesan work was a conference concerned with its maintenance. He was ill at the time. Four days later he was dead. Yet at that conference he gave the best of his wisdom and inspiration. This was typical of his life and his Episcopate.

It may be accurately said of Bishop Garland that he laid down his life for his friends. Greater love hath no man than this.

He was a great administrator, a wise counsellor and a loyal friend. May he rest in peace and may light perpetual shine upon him.

To Mrs. Garland the Board would convey its respectful expression of profound sympathy.

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113-115-117 N. 19th Street.
Restaurants 1520 Spruce Street, 2031 Locust Street, 114 N. 19th Street

(*Continued from page 355*)

that the congregation may join heartily in the singing; for there is no part of our services that is more inspiring than hearty congregational singing, and few that prepare us better for the glorious time when the countless multitude of the redeemed shall unite in the Hallelujah Chorus of eternity.

A THRENODY

March, 1931

Bleak are the days of this month,
Vernal month, often colder than Winter,
Fatal month, when the frost in retreat
Shoots backward its deadliest darts;
When Death swings wide his keen scythe
And funerals wind through our streets.

Fatal the Ides of this month,
To Caesar unscathed in his wars,
And fatal the Kalends of March,
When our Bishop so suddenly left us.
So quietly breathed his last breath,
Unexpectedly laid down his burden,
And entered so calmly his rest.
Our leader, so valiant and firm,
Our chieftain, far-seeing and just,
Our friend ever helpful and kind,
Our Bishop, so selfless and true,
So saintly in zeal for his Lord,
In patient forbearance and trust,
So heroic in sickness and pain.

All too few were the years of his rule;
But long will the memory last
Of his leadership, dauntless and wise,
Of his charater, humble and brave,
Consecrated to Christ and His Church.
Solemn the days of this month
When Lent calls us often to Church,
To swell on the sufferings of Christ,
On the treason the Cross and the shame,
On the life the disciple must lead
To walk in the steps of the Lord.
Chilling the blasts of this month,
And solemn the lessons of Lent.

But reviving the breezes of April,
And uplifting the message of Easter,
Of victory over the grave,
Of reunions and life everlasting.
In the light of that hope let us view
This bereavement so sudden and awful.
Eternity's brightness can change.
Our tears into rainbows of hope;
The Master has taken him home,
The Chief Shepherd will care for the flock,
Overruling the folly of men.

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

MINUTE ON THE DEATH OF BISHOP GARLAND

Adopted by the Executive Council of the Diocese at its Meeting on April 10, 1931.

The Right Reverend Thomas James Garland, D.D., D.C.L., LL.D., Eighth Bishop of Pennsylvania, entered into Life Eternal after a short illness on Sunday, March 1, 1931, aged 64.

He was born in Belfast, Ireland, and educated in England. Coming to the United States he entered the steel business in Pittsburgh, holding a responsible position with a large firm; and though apparently a brilliant business career lay before him, he decided to devote his life to the Ministry of the Church. He was ordained Deacon in 1891, and Priest the following year by Bishop Whitehead, being then Assistant at St. Peter's Church, Pittsburgh. In 1892 he became Rector of All Saints Church, Johnstown, Pa., and from 1894 to 1898 was Rector of Trinity Church, Coatesville, in this Diocese, where he was instrumental in building a beautiful country church. For two years he was Rector of St. David's Church, Lorain, Ohio; and returned to the Diocese of Pennsylvania to be Rector of St. Paul's Church, Bristol, from 1900 to 1903. From 1904 to 1911 he was Secretary to Bishop Whitaker of this Diocese, during the last three years of which he was also Secretary of the Third Missionary Department, now known as the Province of Washington.

In 1911 he was elected Bishop Suffragan of Pennsylvania, and in 1924, upon the retirement of Bishop Rhinelander, he was elected Bishop of Pennsylvania upon the first ballot. He has represented the Province of Washington as a member of the National Council since 1927, where he was highly esteemed for his clearness of mind and his unflinching zeal in the cause of Missions.

He received the degree of Doctor of Divinity from the University of Pittsburgh in 1911, of Doctor of Canon Law from the Philadelphia Divinity School in 1912, and of Doctor of Laws from the University of Pennsylvania in 1925.

Bishop Garland was a deeply religious and broad-minded man, a courageous leader, and a warm friend to all who knew him. To his clergy, for whom he ever manifested deep sympathy, he was a true Father in God, and

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to the Diocese as a whole he was a faithful, hard-working Chief Shepherd. To the members of the Executive Council he will be especially remembered as an intelligent presiding officer and able executive, a wise administrator and a far-seeing financier. Early in his episcopate he was largely instrumental in raising a million dollars for the rebuilding of the Philadelphia Divinity School, and in 1926 he inaugurated the Diocesan Campaign Fund, through which over two million dollars were contributed for the benefit of the Missions and Institutions of the Diocese, which sorely needed financial assistance, and which for generations to come will be grateful for the valuable help rendered through that fund. He was also deeply interested in plans for the erection of a Cathedral for the Diocese, and largely through his energy a tract of land of over a hundred acres has been secured in the northern part of the City of Philadelphia.

We deeply mourn his sudden death; but we give hearty thanks to God for the very useful life and the good example of His servant, the Right Reverend Thomas James Garland, D.D., Bishop of Pennsylvania; and we rejoice to know that having finished his course in faith he now rests from his labors. To his bereaved widow and relatives we extend our deepest sympathy.

"Remember Thy servant, O Lord, according to the favour which Thou bearest unto Thy people, and grant that increasing in knowledge and love of Thee he may go from strength to strength in the life of perfect service in Thy heavenly kingdom; through Jesus Christ our Lord."

May he rest in peace, and may light perpetual shine upon him.

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CHARLES HERBERT YARNALL, JR.

The Vestry of St. Mary's Church, Hamilton Village, Philadelphia, wishes to express in its action its sense of the loss to the Parish in the death of Mr. Charles Herbert Yarnall, Jr., a member of this vestry; and also extend its deep sympathies to Mr. Yarnall's wife and family. Mr. Yarnall died suddenly January 24, 1931. Mr. Yarnall's associations with this Parish were intimate and unusual. He was the grandson of the Rev. Dr. Thomas C. Yarnall, who for

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sixty-seven years was Rector and Rector Emeritus of St. Mary's Church; and he was the son of Mr. Charles H. Yarnall who instituted the first vested choir in this Parish. For the past eight years Mr. Yarnall has been a faithful and active Vestryman in the support of the interests of St. Mary's Church; he gave also in constant attendance as a member of the Parish Choir, freely of his energy to the sustaining of the worshipful services of the Church.

He loved the Church and he loved St. Mary's Parish; was faithful in his services and in his presence; and by his vigorous and agreeable personality as a man, as a Vestryman and as a parishioner exerted a strong influence among his associates.

Resolved: That the Vestry of St. Mary's Church in appreciation of Mr. Yarnall place this Memorial in the permanent records of their minutes.

Resolved further: That a copy of their action and appreciations be sent to Mrs. Yarnall; and that this memorial be published in *The Diocesan News*.

Grant unto him rest and peace, O Lord, and may Light perpetual shine upon him.

April, 1931.

IN MEMORIAM

The Bishop of our Diocese
Has been called to his reward
While still he labored faithfully
In the vineyard of our Lord.

And as the tide of life did ebb
He must have heard the Saviour say,
"Faint not! nor fear, for thou shalt be
In Paradise with Me today."

We rejoice that he was ready
To answer that last call,
And from death to life immortal
He has passed as may we all.

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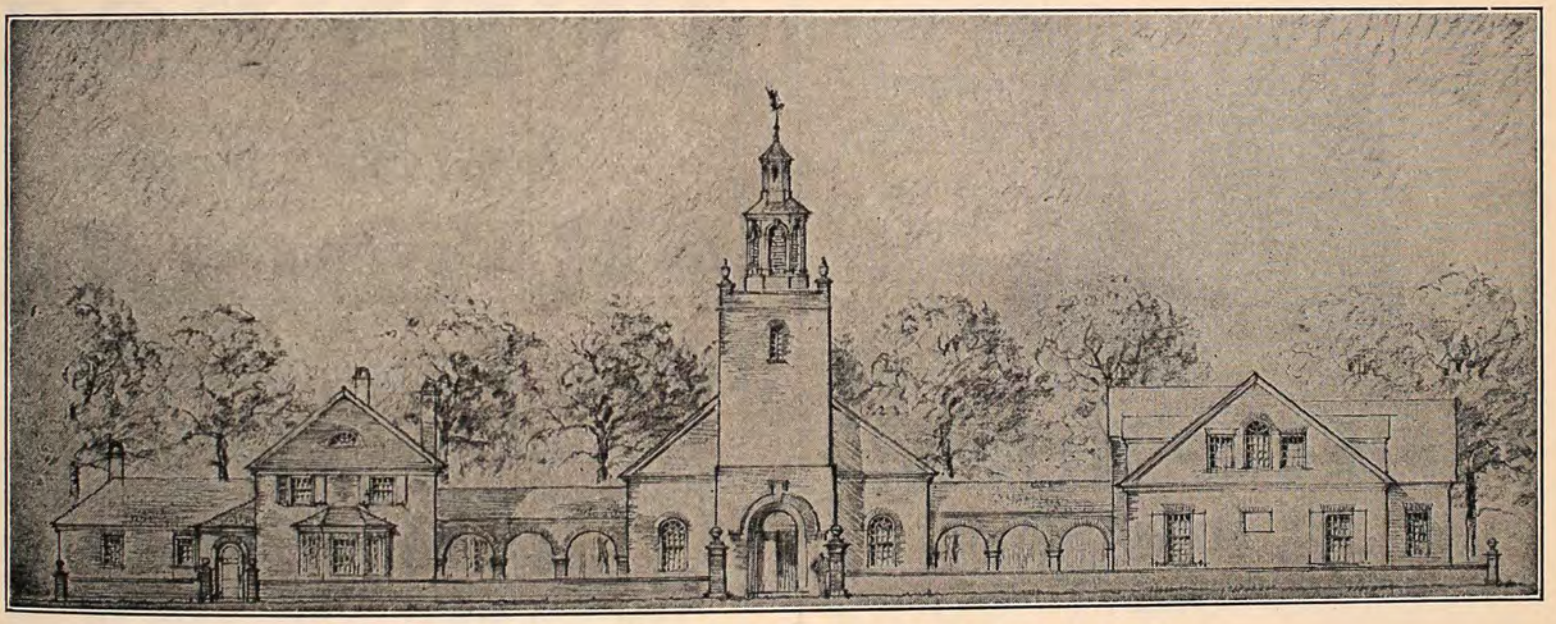

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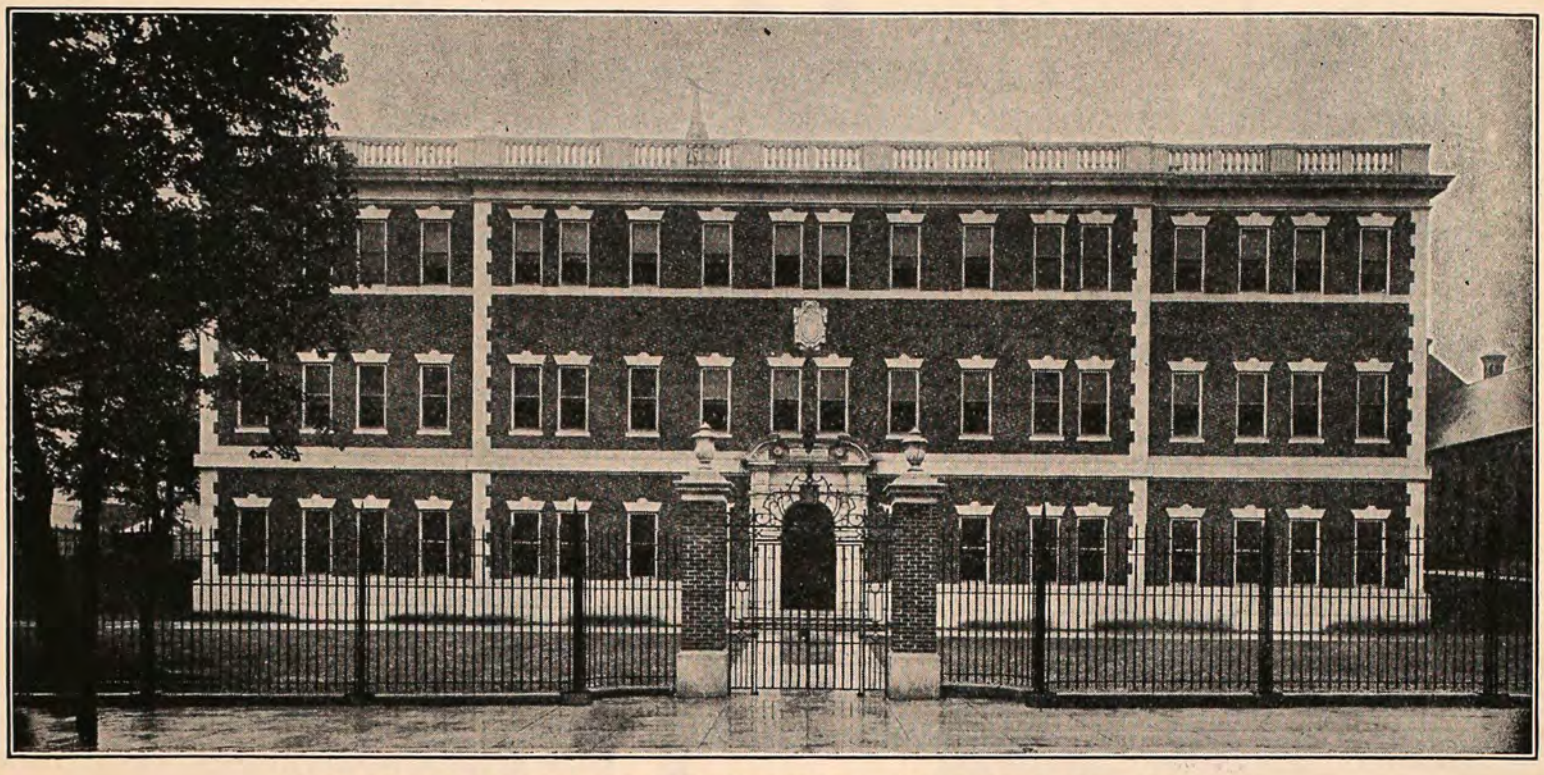

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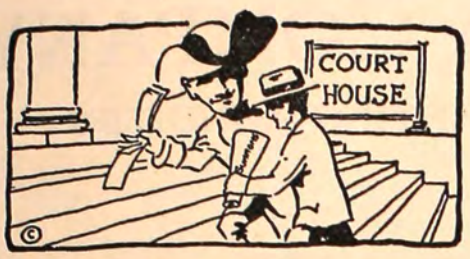

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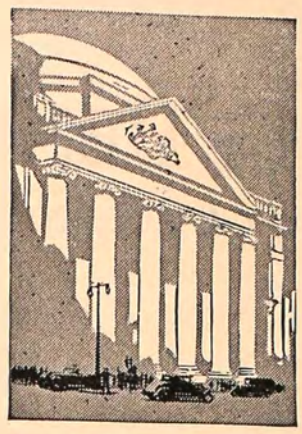

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